

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895

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CENTENARY YEAR

THE
CHRONICLE

April 1895.

March 1896.

OF THE

LONDON MISSIONARY
SOCIETY

No. 47.—NEW SERIES.]

NOVEMBER, 1895.

[PRICE ONE PENNY.]

A MEMORABLE WEEK.

THE week commencing Sunday, September 22nd, 1895, will long be famous among meteorologists as one of exceptional heat. "Tropical," "sweltering," "overpowering," and similar adjectives, were in everybody's mouth, as, bathed in perspiration, they spoke of the heat, especially in London, where its energies seemed to be concentrated. But yet more vividly will that week stand prominently forth in the annals of foreign missions. The corresponding period in 1795 was felt by all who took part in it to be a grand historical occasion; but we doubt whether our honoured forefathers experienced greater exultation, or rose to a higher plane of spiritual fervour, strong conviction, and consecrated purpose, than did those who assembled at the Founders' Week Convention. Henceforth to the series of meetings held in 1795 must be added those of 1895, which were in every sense their worthy successors; and, among other buildings of fragrant and joyous memory in the records of the London Missionary Society, the handsome, spacious, and most commodious City Temple will now take honourable rank with Baker's Coffee House, the Castle and Falcon Hotel, Spa Fields Chapel, Tottenham Court Road Tabernacle, and Surrey Chapel.

The thoroughly catholic spirit and character of the Society were manifest throughout the Convention. Deputations from a long list of British and Continental Societies, congratulatory resolutions, and telegrams from others, "absent in body, but present in spirit," and the appearance on the platform of representatives of different sections of the Christian Church as speakers at many of the meetings all testified to the breadth of sympathy and outlook. Nor was this less marked in the prevailing tone of the papers read and the discussions which followed. A spirit of large-hearted catholicity reigned supreme from first to last.

Looking back upon the meetings, one can see how harmoniously they all blended and severally contributed to the success of the whole. The half-hour morning prayer meetings were a great blessing. They were a helpful and inspiring preparation for the special work of each day, were well attended, and were distinguished by unflinching earnestness and a growing feeling of thankfulness for the history of the past century, for the Convention itself, and for the prospect and promise of future achievement. The morning and afternoon sessions for the reading of papers, and for questions and discussion upon them, were a striking success. Many prophesied disappointment and failure.

“People could never endure such a succession”; “the bill of fare was too lavish,” &c., &c. All these jeremiads were found to be groundless. Attendance and interest were sustained to the very end, even to the Friday afternoon, by which time many delegates had returned to their homes. Better still, as the comprehensive programme began to disclose its true significance, and those attending the Convention realised that they were having brought to a focus, under their own eyes, the wide-reaching, varied, and complex operations of the Society, and were gaining an intelligent conception of what the Society is doing, a settled determination patiently to listen and learn, and to make the most of an exceptional opportunity, took possession of them. We had but one regret, as we witnessed the remarkable development of interest and lucid comprehension, and that was the absence of so many who would have been all the better for being there. The publication of a verbatim report will, however, help to remedy that.

Following the morning and afternoon sessions came the large, enthusiastic, and high-toned evening gatherings. These were missionary meetings of the more ordinary type, yet distinctive, and in a way unique. To see the City Temple full, and once or twice crowded, for five nights in succession, the attendance on the last evening being the greatest of all, was an encouraging sign of the times. The best feeling and conviction of the churches is growingly favourable to the missionary enterprise, and the more the work is read about, thought of, and intelligently understood, the more loyally and generously will it be supported.

May the memories of Founders' Week Convention be gratefully cherished, may the echoes of its proceedings reach far and wide; and may the fruits of its work be seen in enlargement of heart, fuller consecration, and greater obedience to Christ's Commission to “Go and disciple all nations”!

THE EDITOR.

THE S.S. “JOHN WILLIAMS.”

WE learned by cable from Sydney, on October 1st, that the s.s. *John Williams*, which had been delayed by bad weather, had at last arrived on that day. She left again on the 15th ult.



FROM THE HOME SECRETARY.

CANNOT we finish the Centenary Fund before the end of December, and leave the first three months of 1896 for raising the income for the present financial year? The Fund now stands at £77,706 2s. 4d. If all who have not yet contributed to it would do so at once, we might rejoice in speedy progress to the £100,000.

OUR broad undenominational basis still brings us help from various quarters. About a month ago a member of the United Presbyterian Church sent £3,000 to the Centenary Fund. Last week a supporter of the C.M.S. contributed £100, on condition that his name was not asked. Many other illustrations of the benefit of our fundamental principle might be given.

THE Women's Centenary Offering amounts to £1,081 ls. 11d. As already explained, this does not include Manchester's splendid contribution (£1,000), nor that of Bristol, but only those amounts received in response to the appeal issued last August. Some friends have not yet heard of it, though leaflets for distribution and envelopes have been sent to every associated church in the United Kingdom. It was originally suggested that the offering should be completed by Founders' Week, but in many places that time proved inconvenient. It is not too late to take the matter up now. Envelopes and leaflets will be gladly sent on application.

I HAVE sometimes wondered if our friends realise what the halt in the Forward Movement means. One part of it painfully oppresses me. We have been obliged to say to many young men who have successfully completed their college training, “You must have temporary work at home till the funds allow us to send you out.” There are now fourteen men kept at home, away from the work to which we believe God has called them, through lack of funds. “But,” say some, “they will go out as vacancies occur.” Yes, they will, and vacancies mean the death of valued workers or their withdrawal through ill-health or old age! We do not wish to see such vacancies, and to supply their places surely is not a forward movement.

THE demands for deputations steadily grow and become increasingly perplexing, because so many churches insist upon holding their annual missionary meetings at the same time. We are nearly distracted during October, November, February, and March, and I am thankful for every Saturday morning in those months that passes without news of some one collapsing just as he ought to be full of vigour for another week's work. We

shall be obliged to make stringent regulations as to the number of speakers at the various meetings, not only for the sake of our friends on furlough, but in the interests of our work. Some local secretaries appear to estimate the worth of meetings by the number of speakers they can crowd on to the programme. They think lightly of the disappointment of those who are crowded out, and the foolish waste of time which has been caused, and they fail to note how frequently one earnest appeal and account of special work loses its effect when followed by a second speaker representing another part of the world. I believe a speech from one missionary, and one missionary only, would be a good rule to lay down for ninety-nine meetings out of a hundred.

WE are doing what we can to appeal to the eye as well as to the ear, and are lending curios, banners, &c., to those who can make a good use of them. Any friends who have curios lying idle could not do better than send them to us for this purpose. At present only China is adequately represented in our loan collections. Small, and if possible unbreakable, articles are of most use.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

To provide space for our reporter's record of the Convention we have had to make the present a double number.

To meet a very unanimous and earnest wish, a complete Report of the Founders' Week Convention is in the press. Our aim has been to issue a readable, presentable book at a cheap figure, and we think that we have succeeded in doing this. Papers and speeches are given in full. Many desire to purchase a number of copies to present to friends. To all such we shall be able to send ten copies for every guinea subscribed. Orders should be sent in without delay to ensure copies of the first edition.

IN accordance with a suggestion made by the Ladies' Examination Committee, the *Quarterly News of Woman's Work* will henceforth be incorporated with the CHRONICLE, and not be published as a separate magazine. This is due to the fact that the CHRONICLE now records the entire operations of the Society, and frequently contains articles on woman's work. It is proposed to give greater prominence to this in the future, and so yet further reduce the necessity for a special organ dealing with this branch of missionary service.

BOTH the Ladies' Examination Committee and the Literature Committee, when arriving at the above decision, took the opportunity to place on record their sense of great indebtedness to Mrs. Robert Whyte for her able conduct of the *Quarterly News* through the entire period of its career, and their high appreciation of her gifted labours on its behalf. Mrs. Whyte spared no pains to make the magazine both interesting and effective. It was only after her reiterated request to do so that her colleagues consented to its discontinuance.

THE lithographic Sheet Almanac for 1896, printed in three

colours, containing new portraits of Dr. Griffith John and Rev. James Chalmers, a group showing the officers and crew of the s.s. *John Williams*, and some Japanese children, will be ready for issue by November 16th. If desired, the almanac can be obtained with a space $4\frac{1}{2}$ in. by $4\frac{1}{2}$ in. left blank for local printing. The price is one penny, or, in quantity, six shillings and sixpence the hundred.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 8th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 87.

The following missionaries took farewell of the Directors:—Rev. T. and Mrs. Bryson, returning to Tientsin; Mrs. Bonsey, returning to Hankow; Miss Tribe, M.D., appointed to Hui-An; Miss Read and Miss Gosnol, proceeding to Canton to marry respectively the Revs. H. J. Stevens and W. J. Morris; Rev. W. H. and Mrs. Campbell, returning to Cuddapah; Rev. A. A. and Mrs. Dignum, returning to Salem; Rev. H. J. Goffin, returning to Kadiri; Miss E. A. German, appointed to Coimbatore; Miss F. A. Williams, appointed to Bellary; Miss S. H. Mudie Smith, proceeding to Trevandrum to marry Rev. T. W. Bach; Rev. James Chalmers, returning to New Guinea. Mrs. Joss, returning to Bangalore; Mrs. Fells, returning to Neyoor; and Mrs. Ure, proceeding to Cuddapah, were unable to attend. The Chairman spoke a few kindly parting words, and prayer was offered by the Rev. J. G. Rogers, D.D.

The following resolution respecting the Founders' Week Convention was unanimously carried, on the motion of the Chairman, seconded by the Rev. W. Tozer, and supported by Rev. J. Kennedy, D.D.:—"That the Board hereby records its deep thankfulness to Almighty God for the blessing bestowed upon the recent Missionary Convention, for the large numbers of friends who were present from far and near, for the unity and harmony which prevailed, and for the spirit of devotion to missionary work which was so manifestly evoked. The Board earnestly prays that its friends everywhere may be led to re-consecrate themselves to the Saviour's service with the determination to enter into the ever-enlarging opportunities which are being opened for missionary work, and to make the second century of the Society's history in all respects worthy of the first. The Board also gratefully acknowledges the wise and unremitting labours of its Secretaries, the Revs. R. Wardlaw Thompson, A. N. Johnson, and G. Cousins, which, under God, did so much to make the Convention a success."

The report of the Special Committee on Income and Expenditure was again considered in part, and then deferred for further discussion.

The return to England next year of the Rev. T. and Mrs. Brockway and Miss Brockway, of Madagascar, was sanctioned; also the furlough of Miss Frédox, of Madagascar.

The Board accepted with gratitude the offer of Mr. S. R. Scott to give £130 for the support of native evangelists in Matebeleland, and the offer by an anonymous friend of £120 for the same object. The Directors also received with much gratification the offer of the Missionary Pence Association to contribute £100 per annum for three years for the support of

Mr. G. J. Wilkerson as an artisan missionary in Matebeleland. (At the following meeting of the Board Mr. Wilkerson's offer of service was accepted, subject to a satisfactory medical report, and he was appointed to labour in connection with the Matebeleland Mission.)

The Directors heard with regret of Miss Ardill's illness, and sanctioned her absence from work on sick leave until fully recovered.

The death was reported of Mr. W. F. Brown, who had been for over forty-three years in the service of the Society. As chief clerk in the Foreign Office at the Mission House, he had rendered invaluable help by his careful work and whole-hearted devotion.

In view of Mrs. Robert Whyte's inability to continue as editor of the *Quarterly News of Woman's Work*, and the fact that woman's work has space allotted to it in the *CHRONICLE*, the Directors deemed it desirable that the first named publication should be discontinued. At the same time, they placed on record their very high appreciation of the valuable services which Mrs. Whyte has rendered to woman's work in her able conduct of the *Quarterly News* from its beginning until the present time, and they resolved to convey to her the hearty thanks of the Board.

Board Meeting, October 15th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 66.

The Chairman informed the Board of the death of S. R. Scott, Esq., one of the Trustees of the Society. The following resolution was unanimously adopted :—

"That the Directors have heard with profound sorrow of the sudden death of their honoured friend and colleague, Mr. Septimus R. Scott, and desire to place on record their high appreciation of the long and varied services he has rendered to the Society. They gratefully recall the unwearied devotion and marked ability with which he endeavoured to promote the highest interests of the Society, not only as a member of the Board but during many years in the several offices of Chairman of the Directors, Chairman of the Eastern Committee, Trustee of the Society's property, and Chairman of the Finance Committee. They respectfully assure Mrs. Scott and her daughters of their deep sympathy with them in their sore bereavement, and of their earnest prayer that they may be sustained by the near and gracious presence of the God of all consolation."

The consideration of the report of the Special Committee on Income and Expenditure was proceeded with.

The following resolution from the Church Missionary Society was read :—

"The Committee of the Church Missionary Society cannot allow the Centenary Year of the London Missionary Society to close without expressing their cordial sympathy with that Society in the great and blessed work which God has permitted it to carry out during the last hundred years, which have been so eventful in the history of the missionary enterprise. The Committee unite with the London Missionary Society in thanking God for the tokens of His favour which have crowned its labours in various parts of the world, in gathering out a large body of converts from heathenism, and in equipping and sending forth a numerous band of native workers; being well assured that through the power of the Holy Ghost an abundant harvest of souls will in due time be gathered in, and thus the way may be prepared for the return of our Lord and Saviour Jesus Christ. The Committee pray that each succeeding year in the experience of the London Missionary Society may be laden with augmented proofs that, alike in the foreign field and in the council chamber, the Lord is 'working with them, and confirming the word with signs following' (Mark xvi. 20)."

Next was read the subjoined communication from the Paris Missionary Society :—

"TO THE MEMBERS OF THE LONDON MISSIONARY SOCIETY.

"DEAR BRETHREN IN THE LORD,—It is a need for us to come to you on the occasion of your Centenary Convention, and to express the feelings of friendship which unite our hearts to you in these days.

"It would have been a privilege to us to send you a deputation entrusted with the care of bringing to you our greetings and our wishes. But the moment of the year and different circumstances have prevented from going those who should have been able to do it, so that we must content ourselves with a letter to deliver our message.

"We are fully aware of all the good we are indebted for to the London Missionary Society, besides the general services rendered by this noble association to the cause of the Gospel.

"The Rev. Mark Wilks, the son of the Rev. Matthew Wilks, one of the first members of your Committee, was also one of the founders of our own Society. It was under the kind guidance of the Rev. Dr. Phillip that our first missionaries—Lemue, Bissenx, and Rolland—went out to South Africa and settled among the Batsaronts; and ever since our intercourses have always been as kind and friendly as possible. And when circumstances have imposed upon us the necessity of taking your place in some of your fields of labour, we have tried to show the churches, which your missionaries had gathered from the heathen, that in spiritual things we are one with you.

"We are also happy to remember how kind you have been to us in the arrangements which we came to in these transactions, showing that, on the ground of Christian work, you considered us, not as strangers, but as brothers. We pray God that He may keep up that friendly spirit also in the future, and that He may grant His richest blessings to your Society.

"We know what an amount of work has been entrusted to you, how great are your needs, how heavy your burdens. We pray the Lord that He may give you all that is necessary to your Society; that it may, in the second century of its history, be as blessed to the heathen and to the churches as it has been during the first period of its existence, and that it may be allowed to promote the cause of Christ's Kingdom, to realise the unity of the Church, and to hasten the time when the King shall come in His glory, and when the whole 'earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

"Believe us, dear Brethren,

"Yours faithfully in the Lord,

"A. BOEGNER, Director.

"(For the Committee of the Paris Missionary Society.)"

The Secretaries of the American Board of Commissioners for Foreign Missions had written from Boston on the same subject :—

"TO THE SECRETARIES AND DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

"DEAR BRETHREN,—We had hoped, until a recent date, that our Board, in accordance with your courteous request, would be officially represented in the Centenary Celebration of the coming month. In default of such representation, it is made our duty, as it is our great privilege, in the name of the American Board of Commissioners for Foreign Missions, to send you in written form our hearty congratulations upon this happy completion of a century of glorious history, and to give you our God-speed as you set out upon another hundred years of Christian service.

"Whether we consider the time and the circumstances of the organisation of your Society, or the happy union in its work of Christian people of so many different names, or the character and ability of the men who have successively administered its affairs at home, or the high devotion and noble gifts of the missionaries, men and women, who have conducted its work abroad on the wide field which it occupies, or the great and abiding Christian transformations which God has wrought by their hands in the Islands of the sea and on the great continents, it is a grand and memorable history, worthy of record here, worthy of the rejoicings of Heaven. Among the foreign missionary organisations of this century your Society has deservedly occupied a leading place, as it had an honourable pre-eminence in the time when its work

began. Could the fathers who laboured for it in its earlier years be with you on this great anniversary, and note the splendid proportions to which the work has grown and the priceless blessings it has brought to so many peoples, how full their joy would be, how devout their praise!

"The American Board has peculiar reasons for sharing in the rejoicings of your Celebration. It was the story of your beginnings and work, with that of the few other societies then in existence, which helped to awaken missionary interest here, and led the way to our organisation fifteen years later. It was to your Society that the fathers in our churches sent the young men who first sought this service, and it was your counsel to them that led the Board to undertake its own independent work in the foreign field. The fraternal relations thus early established have continued from that day to this in the varied contacts of our missionaries abroad as well as in the delightful intercourse of officials at home. The feeling has been cherished that in a peculiar degree we were seeking the same ends by the same means, and under the sway of a common faith and common hopes. Your example has often been our inspiration. Perplexities have attended your work at home, obstacles have met you on the field, but they have not dismayed you or destroyed your hope. In spite of them all, the work has gone on, its influence widening and deepening, and its fruits growing in sweetness and power, as imperceptibly as the flight of time, as resistlessly as the flow of the tides. We have learned with you that God's smile ever rests on our labours, that in the march of His Kingdom there can be no fatal defeat, and that we prosper best when we trust Him most and follow most loyally where He leads the way.

"What a record of successful labour these hundred years present! In varying degrees, faster here, slower there, yet on every field in every land there has been steady growth and glorious fruit. As you call the roll of the continents and nations and islands where your labourers were wrought, the hardships and temporary defeats sink out of view, and we look upon the scene of an advancing triumphant kingdom of light and peace and love, driving back the darkness and overcoming the sin of the nations that know not God. We have rejoiced with you, as if it were our own cause that triumphed, when your work has made such striking progress in the South Sea Islands, in Africa, in India, and in China. Williams and Moffat, Livingstone and Morrison, and the heroic men of Madagascar, are household names with us, a part of the unforgettable wealth of Christian history. And as you face the coming years, and order the march toward future triumphs, more heroic and more glorious than any that have yet been seen, our hearts will follow you with love. We shall mark your courage, we shall emulate your faith, we shall catch your step, and we shall keep time with you as you keep time with the Providence and Word of God.

"Deeply regretting that special circumstances have prevented one of our own number from bringing our salutations in person, and praying for your peace and prosperity in the coming celebration and always, we are,

"In the bonds of Christian fellowship and service,

"Faithfully and affectionately yours,

JUDSON SMITH,	} Secretaries, A.B.C.F.M."
CHAS. H. DANIELS,	
JAMES L. BARTON,	

Mr. E. Paul Turner, M.R.C.S., L.R.C.P., was appointed to the Medical Mission at Hankow.

An offer by Mr. and Mrs. Harris, of Calne, to contribute £250 for a bungalow to be erected on the hills in the neighbourhood of Chung King, and £300 for a bungalow to be erected in connection with the Hankow Mission, was gratefully accepted.

The return to England in the spring of next year of the Rev. W. G. Brockway, B.A., of Calcutta, and Miss Waitt, of Mirzapur, was sanctioned.

The Home Secretary reported that the Centenary Fund stood at £77,706.

The Ladies' Examination Committee reported the formation of the Young Women's Missionary Band, details of which are given in another column.

Mr. T. H. Waterhouse, J.P., was appointed a Director, in place of the late Mr. J. W. Pye-Smith, of Sheffield.

WOMEN'S ALL-DAY PRAYER MEETING.

FOLLOWING the practice of the last few years, some of the Lady Directors of the Society have arranged for an All-day Women's Prayer Meeting, to be held in the Board Room of the Mission House, on Thursday, November 7th. The following ladies have consented to preside at different hours during the meeting:—

Miss Benham, Amoy.

Miss C. Long.

Miss Meachen, Almora.

Miss Robinson, Berhampur.

Mrs. Williamson, of the Baptist Missionary Society.

Mrs. Wills, Madagascar.

At 4 p.m. the meeting will be merged in the ordinary weekly prayer meeting.

WEEKLY PRAYER MEETING.

THE weekly prayer meeting in the Board Room of the Mission House is now held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during November:—

November 7th.—	Rev. R. F. Horton, D.D., Hampstead.
" 14th.—	Rev. H. Storer Toms, Enfield.
" 21st.—	Rev. H. Arnold, Lavender Hill.
" 28th.—	

THE November number of *News from Afar*, the magazine for young people, with special pages for children, which the Society publishes, is a good one. An article on "Beginning the Second Century," and some paragraphs from the Editor lead the way. Then follows a delightful "Chat" with the venerable Dr. Muirhead and Mrs. Muirhead, with portraits and sketches; another of Mr. Leonard Horne's instructive papers on "Centres of Work"—Cuddapah being the centre dealt with—and an illustrated account of a missionary demonstration at Sheffield. "Tom's Victory," "The Village Artist," "Little Travels," "The Missionary Alphabet," "Our Letter Box," and "Our Puzzle Box," &c., are the attractions for the month in Miss Baggins' well-kept "Children's Garden." The price of *News from Afar* is one penny.

CENTENARY SCROLLS FROM CENTRAL CHINA

WE are now able to give a photographic representation of these handsome scrolls. The photograph was taken when they were on view at the Young People's Demonstration at the Crystal Palace in July, and must therefore be dissociated from the Egyptian sculpture which is observable in between the scrolls. We cannot do better than repeat the

the scrolls are of paper and are two in number, but four are sometimes given. A more elaborate plan is to present four pieces, a *pien*, or long cross-piece, to hang horizontally high up on the wall ; a *chung-tang*, or oblong-shaped centrepiece, which hangs lengthways under the *pien* ; and a pair of *tui tsz*, or scrolls containing antithetical sentences, to hang under the *pien* and on either side of the *chung-tang*. The strength of feeling and degree of respect of the donor are indicated as much or more by the size of the pieces and the material



THE CENTENARY SCROLLS FROM CENTRAL CHINA.

interesting description of the scrolls already given by the Rev. C. G. Sparham :—

“In connection with the Centenary of the L.M.S. the converts in Central China have sent their congratulations to the English churches in most approved Chinese fashion. On all joyous occasions, birthdays, wedding days, and the like, a Chinese gentleman is sure to receive from his courteous friends scrolls or tablets containing, in carefully balanced sentences, congratulatory expressions of regard. Usually,

used as by the expressions they contain. Paper, wood, satin, mark the ascending scale of esteem ; while size varies indefinitely with the importance of the occasion. Such being the custom of the land, it was only in accordance with their character that the Christians of Hankow should wish to send their congratulations on the L.M.S. Centenary in the form of an address and mottoes, in four pieces, worked in gold cord and variegated silk on satin scrolls or banners, and these of the largest size ever known to be used.

It is probable that this is the first time anything of the kind, so elaborate, has been sent to England. The chung tang, or centrepiece, is of crimson satin. Top and bottom large margins have been left which are covered with a mass of artistic designs in coloured silks. Between these is the following address worked in gold cord :—‘The Church was established that there might be a wide dissemination of the Gospel. In the year of the Incarnation of Jesus 1795 there was established the L.M.S., which sent forth those who should spread the faith, to travel at great distances through foreign lands, such as India, Africa, Madagascar, the Isles of the Pacific, and even the Central Flowery Land, and everywhere build churches. Speaking of Hankow, at first there was no church here, but when the English pastors—Griffith John and Robert Wilson—came to Hankow, halls for Divine worship were instituted. Afterwards other pastors of like spirit came, and now at the close of over thirty years there are more than 2,000 persons who have believed and received baptism. In the region around Hankow are Wuchang, Hanyang, Hiaokan, Tienmen, Kingshan, Yünmung, Yingshan, and Hwang pi, in all of which chapels have been established, and in some cases hospitals and schools. Having now, in the year of the Incarnation of Jesus 1895, with great joy reached the Centenary of the L.M.S., we, the Christians of Hu provinces (*i.e.*, Hupeh and Hunan), with one voice joyfully and gladly praise and give thanks to the boundless grace of God. And we pray God still to protect our Society and give to it even greater prosperity than in the past, and that it may both make known the love of God and manifest forth the glory of God. These expressions of congratulation are respectfully selected and offered to the L.M.S.’ So runs the address. The tui tsz, which are of Imperial yellow satin, have the following antithetical sentences worked on them in coloured silks :—On the right hand : ‘Desiring that every place should obtain salvation, the Society was established in London ; within the hundred years it has been able to prosperously lay a great foundation, causing us with one accord to deeply rejoice and leap for joy.’ On the left hand one : ‘Calling all men to be disciples, the Gospel came to the Central Land, and during many decades there has been a preaching of the great converting truths and a desire that all people should together enjoy the boundless love.’ These antithetical sentences, it will be seen, give expression to the Society’s fundamental principle. The pien, or long cross-piece, which hangs horizontally above the chung tang and tui tsz, is of pure white satin, handsomely bordered in accordance with Chinese art, and having a heavy green fringe hanging beneath it. Four Chinese characters : ‘Yung Kwei Shang-ti,’ ‘Glory be to God,’ are worked up in gold cord into bold relief, as indicating the great end in which the labours of the Society find issue. Twining around these four characters, and reaching from end to end of the pien, is a vine with hanging clusters of luscious purple grapes of almost natural size. This design indicates that the Society,

which was planted in London a hundred years ago, is to-day bearing fruit in China to the glory of God. It only remains to be said that the idea of the presentation originated with the native church, and that it was carried through entirely by themselves and at their own expense.”



FIRST NATIVE CONTRIBUTIONS TO A NEW CHURCH AT INYATI.

THE Rev. Bowen Rees, of Inyati, reports that that station is beginning to look very nice. His house has been repaired, and the new church will be finished soon. The latter will cost about £400, and Mr. Rees hopes to pay for it without asking help from the Society. The foundation-stone was laid by Mrs. Rees on June 27th, a very fine silver trowel being presented to her on the occasion. The foundation-stone, which was given by the contractor, consisted of a beautiful white stone taken from Tobis Induna, where it is said Umziligazi killed all his indunas (chiefs) at one time. The church is built of burnt bricks on a granite foundation, with galvanised iron roof, and will seat about three hundred natives. “About a month ago,” continues Mr. Rees, “I told the people at the morning service that, at the following Sunday service, I was going to make a collection towards the church. I knew they all had very poor crops on account of the plague of locusts, which has been in the land for five years, and yet none were so poor that they could not give some little thing, if it were only a grass spoon. All through the week I had a busy time of it. Hundreds came with their gifts towards the house of God—sheep, goats, eggs, fowls, corn, knobkerries, baskets, knives, needles, spoons, wooden dishes, &c. ; and on Sunday we took a plate with us to receive the gifts of those who had money. There were over two hundred at the service, and we felt the Divine presence with us. At the close of the service, we made the first collection ever made in our native church in Matebeleland. The amount realised far exceeded the most sanguine expectations. Putting all the various gifts together, the collection has reached £11 11s. I have £9 9s. in hard cash, and the curios will make up the balance—£2 2s. I refused to sell them in this country, because I think it will be interesting to our people at home to see the curios, and especially the dear children, who help the Society so nobly. Matambo, out of his £12 a year, gave £1 5s. Others have done equally well, considering their families, &c. I hope to keep up this collection, and have it annually. The natives must be taught to give as well as to receive. We can see clearly that God is working in the lives of these people. Oh! for a baptism of the Holy Ghost, to bring them all to the feet of Jesus.”

YOUNG WOMEN'S MISSIONARY BAND.

THE inaugural meeting of the Young Women's Missionary Band was held at the Mission House, on October 11th, when there was a good attendance of representatives from neighbouring London churches. Mrs. Robert Dawson was in the chair, and spoke very earnestly on the need for self-consecration as the first step of all true service. She explained that in forming the Band, the ladies of the Committee were anxious to keep in the background, in order that the meetings might be informal and carried on by the younger members. Later on in the evening it was agreed that the Ladies' Committee should be called an Advisory Council.

After thanking Mrs. Dawson for what she had said as to consecration, Mrs. Colmer B. Symes read the proposed rules for the management of the Band, and stated that the object was not necessarily to form any fresh organisations in the churches, but to gather the young women workers into a united Band by means of representatives. These latter may be members of the Watchers' Band, Y.P.S.C.E. Missionary Bands, or Women's Auxiliaries, and it is left to them to decide as to whether they can initiate any fresh work in their own churches.

A paper on the responsibility of young women to forward foreign mission work was read by Miss Forrow, of Leytonstone, who dwelt on the importance of individual work at home, especially at the present crisis in the affairs of the L.M.S.

Some suggestions as to practical work were made in a paper by Miss Minnie Milledge, of Catford. The lack of missionary information in many Sunday-schools, and the work to be done in day and boarding schools, were among the points mentioned; also the need for monthly collections of small sums from the members of our congregations. A letter register to aid in the wider circulation of missionary letters was proposed, and Mrs. Dawson kindly said she would be willing to lend some of those she received to members of the Band.

Miss Edith Benham spoke earnestly on the object of the Band as a centre of influence and enthusiasm, urging members to go home and do the work already in hand more thoroughly, and extend it as far as possible. She dwelt on the necessity for people's hearts to be touched before they can take a practical interest in missions.

Some discussion followed on the ignorance prevailing among the children of the upper middle class on missionary and religious subjects, and the great benefits which would result from addresses to day scholars and boarders. Work among servants, who are very willing to be interested, was mentioned; and it was suggested that members should attend in rotation at the Thursday prayer-meetings to help with the singing.

After some questions as to the working of the Band, the following rules were passed:—

"*Object.*—That the object is to band together young women already interested in missionary work, that their zeal may be increased, and that they may become useful workers for the Society in their respective districts.

"*Membership.*—That, as far as possible, representatives of every missionary organisation connected with our London churches be included, any over eighteen being eligible for membership.

"*Meetings.*—That members meet half-yearly at the Mission House for conference and to receive reports.

"*Expense.*—That to meet the cost of printing, &c., a half-yearly subscription of 4d. or 6d. be asked from each member.

"*Management.*—That this shall be in the hands of President, Secretary, and Committee, to be annually elected."

Mrs. Colmer Symes, the originator of the Band, was elected President; Miss Minnie Milledge, Secretary; and the following ladies to form the Committee, with power to add to their number:—Miss E. Benham, Miss Clapham, Miss Forrow, Miss Long, Miss Mayers, and Miss Maynard.

The proceedings were then brought to a close.

CENTENARY MEDALS.

THE special offer to Sunday-schools to supply them with the Society's Centenary Medals during the Convention Week at eighteenpence a dozen met with a hearty response from all parts of the country, and thousands were disposed of during the time fixed. Finding, however, that many schools are still unsupplied, and that orders are still coming in, the Board, at its last meeting, decided to remove the time limit. It is the wish of the Directors that the young friends of the Society everywhere should have an opportunity of possessing one of these memorials of the Centenary Year, and the price is fixed low to make this possible. Orders should be addressed to Rev. George Cousins, London Missionary Society, 14, Blomfield-street, London, E.C.

The medal is 1 $\frac{3}{4}$ in. in diameter, of bronzed metal, the obverse side ornamented with the ship *Duff* in full sail, the reverse side with missionary scenes, representing the Swinging Festival in India, Martyrdoms in Madagascar, Moffat preaching in South Africa, and Chinese worshipping an idol, as below:—



OBVERSE SIDE.



REVERSE SIDE.



IN the celebration of the completion of a century of work by our Society, the supremest effort had been reserved for Founders' Week, commencing on September 21st and ending on the 28th. The days therein embraced, and the remarkable series of events which happened a century ago, have only assumed a distinctness and importance in the Society's calendar within quite recent years, since it became necessary seriously to prepare for the fast approaching Centenary; but the halo which has now been made to surround the particularly appropriate designation of "Founders' Week," and all the happy incidents connected with its celebration in 1895, must establish it as a landmark in the Society's history never again to be lost sight of.

The Centenary Year has certainly been a busy and a lengthy one; for although the actual Centenary Year is embraced within the twelve months from April, 1895, to March, 1896, we began with a preliminary, but most influential, celebration of the Baker's Coffee House meetings early in November last, and the question which one of the speakers voiced at the commencement of the Convention must have occurred to many minds: "When will it be over?" We accept the answer given by the same speaker: "Well, not just yet, we hope."

The form in which Founders' Week was celebrated appeared to meet with universal approval. The invitation to the contributing churches throughout the land, to send ministerial and lay and lady delegates, was freely responded to, and provided just the audiences whom it was desired to reach. The gatherings at the morning and afternoon sessions were always large, and particularly attentive and patient, and they showed an intelligence and appreciation which well repaid all the gigantic energy spent upon the work in its inception, preparation, and fulfilment. It was a great privilege to meet the representatives of foreign as well British missionary societies, though the absence of delegates from American societies was a disappointment as keenly felt

by them as by us. Still, there came from that greater continent a wave of heat, which produced a week of phenomenally brilliant weather, and, indeed, the hottest day of the whole summer, and which certainly brightened up the surroundings immensely, though it proved very exhausting.

The City Temple, with all its conveniences, proved just the right place for the meetings. Downstairs retiring rooms had been provided for ladies, in addition to writing and smoking rooms for gentlemen. Of course the provision of hospitality for the hundreds of guests required a stupendous effort, but being tackled with determination the difficulties were in time overcome, and in furnishing accommodation for many of the visitors our Baptist, and, on a larger scale still, our Presbyterian, friends have shown a cordial spirit which we greatly appreciate.

Apart from the necessary review of each field of labour in morning and afternoon sessions, the evenings were devoted to the consideration of popular aspects of the missionary problem, and the important, and in many cases brilliant, contributions on these subjects cannot but be read with great interest and sympathy by a far larger auditory than could be packed into the City Temple. Provision was also made for the consideration of questions of missionary policy, and the whole made so complete and attractive a series of meetings that one can scarcely realise that anything needed to be said for the enlightenment and interest of delegates and public audiences can have been left unsaid.

The appearance of the three great African chiefs at two of the meetings, and Chief Khama's two earnest speeches, produced tremendous enthusiasm, and, as the representative of the *Daily Chronicle* strikingly observed of the Monday evening meeting, "he had not proceeded very far when the heart of the audience simply leapt at him."

Some of the choicest hymns and tunes from the Centenary Hymnal were sung over and over again, and in the main went with an inspiring swing. Mr. Hawkins, the organist at the City Temple, took a large share of the work of accompanist, and several choirs led the singing, as indicated in the following report.



The now well-established plan of commencing the anniversary meetings of the Society in May by a children's demonstration was wisely followed out in ushering in the Centennial Founders' Week Convention at the City Temple, on Saturday, September 21st, and its fitness received confirmation from more than one of the speakers in the course of the afternoon's proceedings. The Temple was pretty closely packed. Prayer was offered by the Rev. T. H. Darlow, M.A., of New College Chapel, and the hearty singing was led by the prize-winners at the Crystal Palace Choir Competition—viz., the Kentish Town, Enfield, and Bromley (Kent) choirs, under the baton of Mr. Gebhart, of Kentish Town. After the opening devotions, an interesting event, "not in the programme," was revealed. The three African chiefs, Khama, Sebele, and Bathoen, entered the building, and were accommodated in the pulpit. The Rev. R. Wardlaw Thompson briefly introduced them to the meeting, and the Chairman (Alderman Belsey, J.P., of Rochester) asked the Rev. W. C. Willoughby to tell Khama "that he sees before him the vanguard of the Christian army, who will place its heel upon the liquor dealer, and the strong arm of its Christian sympathy round the shoulders of every brave Christian chieftain trying to uplift his people." Khama (after receiving a "Chautauqua" salute, a special form of waving of handkerchiefs, which produced a striking effect), replied, through Mr. Willoughby, in the following terse and epigrammatic sentences:—

I rejoice very much to be present here with you in the house of God. I am filled with pain because I am unable to speak to you in your own language. Nevertheless, I rejoice much to see so many young people in the house of teaching; and, just as we have joined together in the body, so I pray that God will enable us to join together in the one Spirit, the Spirit that can help people. The work in which we stand to-day is a work of goodness, a work which excels all works in real goodness. The work that we find in the land is a work that tires men, and, again, it is a work that passes away; but the work of God is a work that has no ending, and which goes before us. And I who am standing here to-day have been trying to do what I can to help my young people to go forward in learning in the schools and in things like this. And I say that that town is a town of beauty where the work of God is taken up with both hands. I have no long words to speak to you, because I am not a man practised in speech. I know how to do things better than to say them. But I give you joy in my words, the joy that I have seen in your faces.

The Chairman, who accepted the honour of presiding more as a tribute to the Sunday School Union and the Christian Endeavour Society, with which he is so prominently connected, than to his own personality—though others may have regarded the latter as an equal claim—set a sum for the young people, based upon a statement by Dr. Chamberlain, of Arcot, that if a missionary could be appointed for every 50,000 heathen, the evangelisation of the world would be arranged for. Reckoning the heathen at one thousand millions, Mr. Belsey calculated that if one in every hundred of the two million Endeavourers, or if one in a thousand of the twenty million Sunday-school teachers and scholars, should volunteer as a missionary, and the remainder should be moved to contribute in the former case sixpence a week, and in the latter case one halfpenny a week, the problem of the world's evangelisation would be solved. "You may speak of this as the dream of a somewhat sanguine man. Most dreams vanish when you awake; but if you awake, that dream may become a reality."

The Rev. Alfred Rowland, LL.B., of Park Chapel, Crouch End, aroused a response at once by suggesting that the best reply that could be made to hostile critics was furnished by the appearance on missionary platforms of chiefs such as Khama. We were told that we should be more tolerant of indigenous religions, and the example of ancient Rome was cited. But ancient Rome's attitude was the toleration, not of sympathy, but of indifference. The two great injunctions of the Bible, "Thou shalt have no other gods before Me," and, "Go ye into all the world, and preach the Gospel to every creature," were faithfully carried out by Paul and the Apostles, and must be equally regarded to-day. Christianity was not a local or national religion. Its parish, as Wesley felt, was the world. If Christianity seemed to destroy anything in heathen communities, it was in order to upbuild. Godless civilisation was of no benefit to the heathen. Indeed, the meeting place of mere civilisation and heathenism was the place where morality was the soonest wrecked. Honour to the martyred saints of the mission-field! But some cried shame because they were permitted thus to risk their lives. In the Indian Mutiny innocent lives were also cruelly sacrificed. But was there any cry in this country for a withdrawal from India? Any such suggestion would have been branded as cowardly and traitorous. Then why should there be talk of withdrawal where Christ's Kingdom was concerned?

The Rev. A. N. Johnson, M.A., referred to the preliminary proceedings of the original Founders' Week a hundred years ago at the "Castle and Falcon," in Aldersgate Street, and read several interesting extracts from old records of the time, one of which chronicled the belief that God Himself was the Founder of the movement. The history of the century had, said the speaker, abundantly established that view. Annual funds had increased from a few hundreds to £180,000, and 261 missionaries were to be counted against

the thirty hoped for at the outset. The Society had an inspiring history, continuously marked by the goodness of God. Beginning in the South Sea Islands, its operations had spread over the globe, and instead of the difficulty being, as was anticipated, the enlisting of workers, the great number of the offers of service was one of the present sources of embarrassment. The only real difficulty now was the lack of funds. In the South Seas, in Africa, in Madagascar, and in India there had alike been success, and the Society was at last pressing even into the long closed land of Thibet. In China, too, individual labours had been repaid a thousand-fold. The reflex action of mission work upon Christians at home must not be overlooked. The last words of great missionaries like Livingstone were long remembered; and he asked the young people present to take care that in the future the great mission cause should not suffer. Instead of the cry being for "retrenchment and retreat," let Christians resolve that the "Forward Movement" should be thoroughly established, that the hundred additional missionaries should be added to the permanent staff, and that adequate provision should be made for the carrying on of the work.

This being in all probability the Rev. J. Chalmers' last appearance in London before an audience of young people, he pleaded very earnestly with them for a new life in the beginning of the Society's second century, and that there should be no withdrawal of missionaries from their work. The meeting was closed with a hymn, and prayer by the Rev. J. P. Gledstone.

MONDAY.

DEVOTIONAL MEETINGS.

A very earnest spirit of prayer expressed itself in an unhesitating outpouring of petition at the Devotional Meeting at the Mission House, which commenced at ten o'clock on Monday morning, the 23rd. All available space, too, was occupied. After an opening prayer by the Foreign Secretary, the Chairman (the Rev. H. Storer Toms, of Enfield), who had previously read the forty-seventh Psalm, addressed the meeting:—

There could be no doubt that, to some extent at least, the object of the fathers and founders of the Society had been accomplished, as expressed by them—viz., "To spread the knowledge of Christ among heathen and other unenlightened nations." After quoting the latest statistics to prove this, Mr. Toms pointed out very briefly what this success meant. It meant that throughout the century the Society had never lacked the willing, earnest, consecrated service of pious, holy, and able men in the Directorate and Secretariat at home, and an unbroken succession of the noblest and most truly consecrated men that the Christian world had ever seen, including names which ranked with the apostles and martyrs of the first age of the Christian Church. Further than that, it meant, of course, the blessing of a Christian character and Christian civilisation bestowed upon tens of thousands of ignorant and degraded men and women, and, which was a point to be dwelt upon, the confirmation of the faith of the Christian churches by the marvellous success of the preached Gospel. The founders of the Society were pre-eminently men of prayer, "and we must imitate their example."

So many were moved to pray that the meeting was prolonged a considerable time beyond the limit fixed.

Half-hour prayer-meetings preceded each day's engagements at the City Temple from 9.30 to 10 o'clock, the Rev. C. New, of Hastings, presiding on Tuesday morning; the Rev. E. R. Barrett, B.A., of Liverpool, on Wednesday; Mr. J. E. Liddiard on Thursday; and the Rev. A. H. Cullen, of Heaton Mersey, on Friday.



The gathering of delegates at the Memorial Hall on Monday afternoon for tea and mutual introduction was a great success. It was crowded, of course. Moving about was not easy, nor rendered more so when tea-cups had to be carefully balanced in the hand and pieces of confectionery in the saucer. But the electricity of numbers and the grateful and comforting influence of the four o'clock accessories loosed all tongues, and chatting proceeded agreeably and with animation in a hundred groups. Of many of these some well-known minister was the centre, and it was pleasant to note how heartily such were greeted by old-time friends. There were one or two, such as the Rev. James Chalmers, for instance, who might easily have held a reception on their own account. But they discreetly moved about a good deal, and were only hrought quite to bay when some pretty child came timidly forward "to shake hands," or when specially remembered lay acquaintances of the past claimed a moment.

For let it not be imagined that the reception was confined to ministers and the ladies of their families. Influential laity, widely known and honoured many of them, for their generous support of foreign missions, were recognised on all hands. Indeed, the charm of the gathering was the extent to which it was representative of hearty and active Christian work and spirit. The snatches of conversation that one heard in moving about abundantly demonstrated this. The first inquiries were naturally about health and common friends. The next were, equally as naturally, about church work; mission work, abroad and at home; pastoral work; lay visiting; Sunday-school work; Christian Endeavour; and the many other developments of modern church life were in turn discussed and notes upon them exchanged.

When the reception had lasted an hour the hall and the other large room—in which the tea tables had been ranged near the walls, the refreshments being taken standing—

began to thin, and, after a breath of the cooler air in Farringdon Street and on the Viaduct, some of the visitors began, even thus early, to take their seats in the City Temple in preparation for the great meeting announced to commence at half-past six.

Those who had assembled early for the evening meeting were relieved somewhat from the ordinary tedium of waiting by inspection of the immense map (illustrating the religions of the world, and showing the stations of the London Missionary Society). This map, drawn by Mr. Littleton Wilday, occupied the entire south end of the church, the organ and choir stalls suffering for the nonce a total eclipse. Conspicuously coloured and printed, the mammoth drawing carried home its lessons in response even to a casual glance. Around the galleries were other maps, and numerous banners bearing the names of Mission centres and of prominent missionaries. The Rev. J. P. Gledstone, Chairman of the Board of Directors, presided.

After singing, and prayer by the Rev. W. J. Woods, B.A., Secretary of the Congregational Union of England and Wales,

The Chairman extended a cordial welcome to the delegates from far and near, and said that he thought he might also reverently welcome them in the name of God, whose servants they all were, and to whose glory they consecrated all their work and deliberations. Might they day by day meet under the shadow of His presence, and be led by the Spirit in all truth of thought and deed. After paying a tribute to the work of the missionaries, and to the quieter, but not less honoured, work of their unselfish wives, the Chairman enumerated the many causes for thankfulness arising out of a review of the past century. He reviewed the difficulties of the founders of the Society in days when communication was so tardy. They also had to inspire the missionary spirit, and, without experience to guide them, lay down the principles of the Society, select its first officers and missionaries, and its field of work. The foundations then laid had stood the storms and changes of a century, and would still endure. The secret of the success of the Society's founders was their endeavour to do the will of God as He had made it known to them; and in the present Convention there was nothing better to be done than to seek the baptism of God's Holy Spirit. During the century God had raised up for the work, as they had been wanted, men who had gone out not to be made by their environment, but to make and remake an environment of their own. And in the present day there were missionaries as of old, although, with the more sensational work of discovery already done, less might be heard of them. In conclusion, the Chairman stated that a committee had gone carefully into the expenditure of the Society, and had found, as had been expected, that there was no waste anywhere to any appreciable extent, and that even the saving of £1,500 a year that was contemplated meant less work, or work not so well done. He assured them that their inquiries had been as severe as those

of the anthropologists, and a great deal more intelligent. He appealed to the friends of the Society to see that it was not crippled for lack of funds.

In introducing the delegates from sister societies, the Foreign Secretary said that one of the most delightful features of missionary work was the wonderful power it had in uniting together men of different sections of the Church of Christ, and the brotherliness of the fellowship between the different great missionary societies. The invitations to other societies to be represented at the Convention had all round received a most friendly and hearty response. The Berlin Missionary Society had been unable to send delegates, and evidently in one or two cases the invitations had gone astray. Mr. Thompson expressed the mutual regret of the American Board of Commissioners for Foreign Missions (Boston), and the Board of Foreign Missions of the Presbyterian Church in the United States, that they could not be represented; the former being "our closest neighbour in many respects, for they are one with us in the whole polity of their missionary enterprise, and are very closely united with us in the ties of brotherly affection and service." They also missed, with extreme regret, any official representative of the Church Missionary Society—"the largest and strongest, and most progressive, I think, in many respects, of all the missionary societies of Great Britain; a society whose members have been conspicuous for the loyalty with which they have worked with other societies, always recognising others, always in fellowship with others, always, in the heartiest spirit of Christian love, doing their utmost to help the work of others." The absence of representatives of the C.M.S. was accounted for by the rule not to appoint delegates to such gatherings, but the Secretaries had promised to attend some of the meetings. Mr. Thompson then read the following list of appointed delegates, and those who were present on the platform rose as their names were mentioned:—

Moravian Missions.—Rev. B. La Trobe; Rev. Otto Padel.

Netherlands Missionary Society.—Rev. Dr. H. M. Van Nes; Rev. Dr. G. J. Weyland.

Basel Evangelical Missionary Society.—Rev. F. Wurz.

Dutch Reformed Missionary Society.—Rev. Mr. Van der Valk; Rev. Mr. Feringa; Rev. F. Lion Cachet.

Norwegian Missionary Society.—Rev. L. Dahle.

Baptist Missionary Society.—Rev. R. Glover, D.D.; Rev. J. G. Greenough, M.A.; A. H. Baynes, Esq.

Free Church of Scotland.—Rev. Professor Lindsay, D.D.; Sir William Henderson.

United Presbyterian Church.—Duncan McLaren, Esq.; Rev. J. Buchanan.

Presbyterian Church of Ireland.—Rev. G. R. Buick, LL.D.; D. G. Barkley, Esq., LL.D.; Rev. W. Park.

Primitive Methodist Missionary Society.—T. Lawrence, Esq.; Rev. T. Mitchell; Rev. T. Whitehead; Rev. R. W. Burnett; Rev. J. Smith.

Welsh Calvinistic Methodist Foreign Missionary Society.—Rev. J. E. Hughes, M.A.; L. H. Roberts, Esq.; Rev. J. Thomas, M.A.

Religious Tract Society.—Edward Rawlings, Esq.; Rev. L. B. White, D.D.

British and Foreign Bible Society.—Rev. W. Wright, D.D.; Rev. J. Sharp, M.A.; Rev. J. Gordon Watt, M.A.

Friends' Foreign Mission Association.—Mr. C. R. Kemp, J.P.; Mr. H. S. Newman, J.P.; Mr. Watson Grace.

United Methodist Free Churches.—Rev. A. Crombie; J. E. Akers, Esq.

Presbyterian Church of England.—Rev. Dr. Mathews; Rev. Dr. Thornton; Hugh M. Matheson, Esq.; Robert Whyte, Esq.

Presbytery of London South.—Rev. J. H. Thomson, M.A., B.D.; Rev. R. Taylor; W. Carruthers, Esq., F.R.S. (President of the Linnæan Society); Mr. A. Thomson.

Colonial Missionary Society.—Mr. W. M. Hitchcock; Rev. Dr. Lawson Forster; Rev. Seth Smith; Mr. E. Unwin.

In addition to the above, Mr. Thompson announced that the Wesleyan Missionary Society would be represented at one of the meetings by the Rev. F. W. Macdonald, who had promised to speak. When he reached the names of the representatives of the Religious Tract and British and Foreign Bible Societies he paid a special tribute of gratitude to them both on behalf of all missionary societies. The Congregational Union of England and Wales had already been represented by the Secretary (Mr. Woods), and the Chairman of the Union (the Rev. Urijah R. Thomas) would also have been present but for pressing claims upon his time and strength in connection with the autumnal meetings during the following week. Mr. Thompson then said that, having introduced the delegates, he had now the pleasure of introducing some of the fruits of the labours of our missionaries in Africa, in the persons of the three chiefs from Bechuanaland.

Khama commenced to reply from the rear of the platform, but was requested to come forward. He did so, and his brief and terse sentences were translated by the Rev. E. Lloyd thus:—

I give greetings to the ministers and the Christians of England. I greet them in the name of God and of Jesus Christ, who has joined us together thus. We have come to this country on other matters. I went to the Cape last year, and there saw the Christian church. When I returned I said to my missionary, I would like to go to England that I might see and greet the Christians of that country. Therefore I rejoice because of the way God has helped me to come and see the churches of Christ. God has helped and preserved you in the work in which you are engaged. I did not know whether I should be received kindly or not. I just came like a person who does not know whither he has come. Therefore I rejoice all the more because I have seen such great and surpassing friendship on your part. I have a request to make of the English Christians: to pray that we may be helped in the great and difficult task in which we are engaged. We are black, and when we come, black among white, we seem to go astray; therefore I rejoice because of the help. I rejoice especially because the Christian Church in England is making war against strong drink. Therefore I say we have a common enemy. His name is strong drink. Let us fight him together. I personally have been engaged for years battling with this enemy, because I saw how it would destroy my people and my government. We wanted the Word of God

to go forward in our country, and taught the children in the schools. I rejoice because I and my fellow-chiefs have been received so kindly. We have been received by the people of God with a "nice heart." Jesus our Saviour is a judge of black and white. In our country we have things that trouble us very much, and we do not know whether we shall live nicely in that country, but we look to God, for He knows all the circumstances. He knows how to conquer all things! May He conquer all evil things, so that we may go forward in all good things. I give thanks to Jesus for the way in which the Christian churches have received us, and what you do for us.

The Rev. Otto Padel, of the Moravian Missionary Society, speaking in English, testified to the fact that during the nineteen years he had been working in South Africa he had often come into contact with missionaries of our Society, and had always worked in brotherly love and harmony with them. After citing instances to show the low regard in which native life in Kafirland was regarded in the past, he proceeded to speak of the gratitude of the people for the efforts put forth for their enlightenment and salvation, and conveyed to the meeting a special message sent by his people, through himself, to European Christians: "Do not get tired." He (Mr. Padel) thought there was no word of Scripture that would better express his feelings of deep gratitude on the present occasion than "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Rev. A. N. Johnson reported the total up to that evening of the Centenary Gift of the Women of Great Britain (suggested by the splendid examples of Manchester, Bristol, and other places). Anxiety was felt about the Centenary Fund as a whole two or three weeks ago, but their hearts were cheered one day by receiving at the Mission House the largest contribution yet given. The noble sum of £3,000 was contributed by Mr. Balmaine, a Presbyterian, of Perth (who had given £2,000 to the Deficiency Fund in April).

The Rev. J. G. Greenhough, M.A., Secretary of the Baptist Missionary Society, said his Society was entirely one with the London Missionary Society. They need not protest their love. They had shared a hundred fights, and now shared each other's joys. One Society might be three years older than the other, but what were three years in the ages of two centenarians? It had pleased God to give the London Missionary Society more souls, but missionary work could not be expressed by arithmetic. They could no more measure spiritual forces than a martyr's zeal or a mother's love. They had to inquire how much of God's Spirit was abroad, as a result of the work that had been done. Critics said: "A century of mission-work, and only two or three million native converts." That was what superficial observers said. But he said that in the history of this century, if written philosophically and religiously, and therefore truthfully, it would be recorded that the sentiments and ideas which were at the basis of the missionary movement had been slowly spreading through the entire national life—Christ-like conceptions of ideas, familiar enough to the Apostles, but which had been well-nigh forgotten from that time to the present. Under the

influence of the great idea of human brotherhood, slavery had been swept out of many places, and the treatment of subject races had undergone a revolution. Formerly cruelties to these required no defence. Now they were regarded as admitting of no defence. There was also a consensus of opinion amongst the nations that war should only be resorted to in the last extremity. He gave illustrations, drawn from Hong Kong, India, and Africa, showing that men and communities had proved themselves to be actuated by the missionary spirit of brotherhood without, perhaps, even knowing it.

After the length of time already occupied, the Rev. Dr. Lindsay (Free Church of Scotland) consented to reserve his speech for the following evening, and to then take the place of the Rev. J. Thomas, M.A. (Welsh Calvinistic Methodist), who was debarred from attending through ill-health.

TUESDAY.

WORK IN THE SOUTH SEAS AND MADAGASCAR.

The Rev. R. Bruce, D.D., of Huddersfield, presided over the first sectional meeting at ten o'clock on Tuesday morning, and in his introductory remarks mentioned that he had been a Director of the Society for forty years, and was also the pastor of a church which from the first was very zealous and liberal in support of the Society, and whose first minister preached the third missionary sermon in London ninety-eight years ago. There was an exquisite charm about the lovely islands in the South Seas, and the greater islands of Madagascar and New Guinea, the former being the scenes of great trials at first, but of magnificent triumphs afterwards, and illustrating the zeal and self-sacrifice of the native churches in pushing on to heathen islands, near and far. "We are not very much disturbed by the flouting and scolding which missionaries have recently received from the wise men of the East in the town of Ipswich," said Dr. Bruce, but he subsequently pleaded with men of science to be more careful and anxious to preserve the life of native tribes that had still a part to play in the history of the world; not to cut them off, but to heal them by the great remedy in the Gospel of Jesus Christ. The Chairman rejoiced that there was one note in the meeting of the British Association with which the present meeting deeply sympathised—viz., the protest against taking ardent spirits amongst the native races. "Whatever doubts and difficulties there were at home in passing a Veto Bill, there ought to be no difficulty, with the help of men of science and men of Christ, in introducing and carrying a Veto Bill against the iniquity, injustice, cruelty, and selfishness of men who introduce that horrible traffic amongst those natives abroad." In conclusion, Dr. Bruce bore testimony to the missionaries as modest, truly Christian, and sympathetic towards natives and native religions and traditions.

The Foreign Secretary then read a paper by the Rev.

J. E. Newell, of Samoa, on "The Work in the Samoan Group and Out-stations."

The missionary zeal which characterised the early Samoan Church was still a distinguishing feature of Samoan Christianity. The vital force of Christianity was still impelling them forth to the urgent work of calling men from darkness to light. By a remarkable series of providential events the Divine compulsion was laid upon the Samoan Mission to undertake the evangelisation of those small and detached communities, known as the Samoan out-stations—viz., the Tokelau, Ellice, and Gilbert groups. It was Christ's pledge and promise for the race He was renewing for better things than now appeared. The social problem was the problem of the age in Samoa and its out-stations, as it was elsewhere, and the only power able to effect social reform, and to prevent social disintegration and ruin, was the rule of Christ. In order to show the peculiar conditions and needs of the work in Samoa, the paper reviewed the relation of Christianity to the nation, the clan, and the family. There was no political unity. Christianity had apparently done little to prevent war, but it had humanised the Samoans. The most important effect of the clan system had been the control of the clan over the marriage relationship. The chief reformation of the past were rather negative than positive, and the positive teaching of Christianity had not permeated the life and formed the conscience of the community as a whole. Christianity had still much to do in the family. The saving element of Christian institutions had been the village pastor's house and school, and the Christian ideal for Samoa was that every Christian parent should secure a house where his children should be at least as safe as in the pastor's or missionary's household. The most potent influence for good in this direction was the recent development of woman's work for women. There were agencies, too, working for the development of the native church—e.g., the Assembly of Representatives, the extension of Christian teaching in boarding schools at Lenlumoega and Papautu; while the native agents were a body of earnest Christian men who were doing faithful work for Christ. The Samoan pastor laboured under the disabilities of the rule of the chiefs and the control of the Assembly, and, although in the out-stations he could be independent, the influence of Christianity on the social life of the people in those out-stations had been almost wholly determined by the character of the teacher stationed on each island. The deepest need was the baptism of Christ's own Spirit, especially upon those who were training the young.

The Rev. W. N. Lawrence, of Aitutaki, followed.

Mr. Lawrence described the work in the Hervey Group and other islands. The population of these islands, eleven in number, did not exceed 10,000; but the work was difficult to overtake, on account of the relative position of the islands, which were scattered over an area of 54,500 square miles. Every visible sign of heathenism had long since passed away. The people had been gathered into communities and lived in well-built, comfortable villages. Every village had its church, school-house, and mission-house, which represented a large amount of labour and money, the people having provided both, with little or no help from outside, besides contributing year by year large sums to the funds of the Society. They had also given to the great cause their brightest and best young men and women to go as missionaries to their brethren yet in darkness. But much remained to be done. The Islanders had many virtues, but they had many failings and vices. There was about them a fatal lack of moral stamina, and much work would require to be done before they were strong enough to stand alone. The old conditions were quickly changing, and methods must be adapted to present-day needs by making better provision for the education of the children, and opening the doors of knowledge by teaching English. This had been begun, and with very encouraging results. As they grew in knowledge their moral sense would be developed, and the steady decrease in population might be arrested. The Mission must work towards building up these people into a strong Christian manhood and womanhood.

The Chairman explained that the paper upon the work in New Guinea, expected from the Rev. Dr. Lawes, "one of the princes of missionaries," had not arrived, but he asked the Rev. J. Chalmers, whom they were never tired of hearing, to take his colleague's place. Mr. Chalmers, on ascending the pulpit at very short notice, at once dived into his subject, and said that the new enterprise in New Guinea had, indeed,

been greatly blessed by God. He liked to draw the picture of the greatest island in the world without the knowledge of the Gospel, without a single soul that had ever appreciated that God loved him or her, or that Jesus Christ died for them. Then he pictured the landing of South Sea teachers and their wives, led by Mr. Murray, to take possession of New Guinea in the name of the Lord Jesus, contrasting it with the annexation of the south-east portion of the island by Britain. From the first the missionaries had proclaimed as the essence of the Gospel: "Peace amongst men." They could not boast of large Christian churches, but they did believe in conversion in its old sense.

Discussion having been invited,

The Rev. J. P. Gledstone thought there was, at least, as far as Mr. Chalmers' speech was concerned, nothing to discuss. His only regret was that Mr. Chalmers was not at Ipswich to deliver his speech before the philosophers assembled at the meetings of the British Association. For the rest, he thought this meeting had only to express very heartily their entire satisfaction with the policy of their brothers and sisters all over the mission-field in respect of native customs.

The Rev. S. J. Whitmee, formerly missionary in Samoa, said that during his visit two years ago to the Samoan Islands there was a remarkable outpouring of God's Holy Spirit at Manua. Day by day there were conversions for upwards of three weeks, and hundreds were brought out of darkness into the Kingdom of Christ. Of the Gilbert Islands, mentioned by Mr. Newell, he should like to say something. In 1870 he was the first missionary to land on four out of the five islands that had been named, and he saw only one man who wore any clothing whatever, and he only wore a hat. The natives were encouraged to wear sufficient clothing to make them decent, but there was no endeavour, as had been lately suggested, to induce them to wear clothing unsuitable to their climate, or to destroy any indigenous customs that were not opposed to the spirit of Christ's teaching. But such practices as the midnight dances they did seek to destroy. Noble work had been done by native teachers, especially at Arorae, where one of them had been labouring since 1871 with marked results.

The Rev. R. Wardlaw Thompson thought that the papers had been faithful and candid, and not *couleur de rose*. It was urged in some quarters that, as there had now been seventy years of missionary work in Samoa, it was time to leave those people to themselves. But they were now entering upon a fresh and important stage. They had taken the Gospel to the Samoans; they had now to help them in their temptations and in their conflicts between the flesh and the spirit. The work of the past had been difficult, and the work of developing Christian character and Christian sentiment would be not less difficult. He hoped they would start the new century with a new infusion of Christian patience and wisdom.

The Rev. J. Richardson, of Antananarivo, read a paper dealing with the Mission in the Central Province of Madagascar—Imerina.

Mr. Richardson first briefly described the introduction of the Gospel to the island in 1820, and the time of persecution (1835-1861), when the persecuting Queen wreaked her vengeance for twenty-six years on the 200 church members, and when, "as far as numbers are concerned, the 200 were ten times exterminated." Yet these few scattered sheep, faint and weary, came forth twenty times as numerous when the Queen died in 1861. Such a noble army of martyrs the world had rarely seen. When the island was reopened in 1862 the work had to be begun *de novo*, but it steadily progressed until in 1867-8 there were no less than 37,000 worshippers, and nearly 150 chapels. The F.F.M.A. had then just sent out representatives, "and from that day to this the members of the Friends' Mission had worked in the most friendly and united manner with us for the evangelisation of the island." The years 1868-9 were memorable years, there being a complete change of attitude towards Christianity on the part of the populace as a whole. In a little more than two years the chapels throughout the island increased to nearly 1,000, and the worshippers to nearly a quarter of a million. There were now in connection with the L.M.S. alone 1,406 buildings for worship, of which 900 were in Imerina. The full strength of the Mission staff in the island was thirty-three male missionaries and six lady missionaries. The work under the care of twelve of the former in Imerina was 900 churches and congregations, 712 elementary schools besides Sunday-schools, or an average of 75 churches (in one instance 136) and 59 schools per missionary, not allowing for absences on furlough. The "staff" missionaries were engaged at the College, Normal School, Palace Church High School, and in superintending elementary schools and the Printing Press. Mr. Richardson gave some interesting details regarding each of these branches of service, and mentioned several others.

The Rev. G. A. Shaw, of Farafangana, followed with a paper on "Work among Other Tribes."

Mr. Shaw's paper was descriptive of work in the Betsileo province, and among the Betsimisarakas on the east coast, and the wild tribes of the south-east. He said it was the truest wisdom that led the Directors to encourage the formation of a self-helpful mission in Antananarivo before entering the provinces around. But the natural expansion of the Hova character led to the formation of the Betsileo Mission in 1871, amongst a population of 400,000 or 500,000. After another ten years the East Coast Mission was commenced at Tamatave, amongst the heathen Betsimisarakas, who were in the grip of the demon of drink and its accompanying vices. The S.E. Coast Mission was commenced at Farafangana in 1887, amongst a partially conquered, semi-savage, and wholly heathen people, whose jealousy led to a constant state of inter-tribal warfare. One of the twenty-two tribes occupying the last-mentioned district was unique in Madagascar. Descended from the Arahis, they had jealously preserved their tribal distinction by refusing to intermarry. They possessed a literature before the advent of the missionaries, but had degenerated, not only into heathen worshippers, but into manufacturers of the principal idols and charms to be found throughout the island. One of the first efforts made to raise these people took the form of the instruction of the young in schools. In hundreds of villages far away from civilisation the school was the first point of departure from heathenism and savagery, and the first permanent spiritual impression made on the minds of many adults had been the result of influences brought to bear on the children. As one result, many children had grown up to become workers, and were now taking their full share in the spiritual uplift of their fellow countrymen. In Betsileo there were 15,000 scholars under instruction, in Tamatave 3,400, and in Farafangana 6,000. Schools for training teachers had also been formed. The country missions could claim the credit of having led the way in two important agencies. The first L.M.S. girls' boarding school was formed at Flanarantsoa, and the first Protestant Sunday-school in the island began in the same town in 1872. Previously to this time Bible-classes, taught by the missionaries in the capital, had in one or two cases been held. There were now 113 Sunday-schools in the missions under review, with 5,138 scholars. There were 284 chapels in the Betsileo, 36 in the Tamatave, and 70 in the Farafangana districts, with congregations numbering over 37,000 (of whom 5,000 were church members), presided over by 100 evangelists and 890 preachers. One Betsileo Native Missionary Society had already sent out fifteen well qualified native evangelists into the heathen tribes, paying all expenses; whilst in all cases the strong churches were ever ready to help the weaker ones around them. One most important branch of work was the medical work, by a doctor at Flanarantsoa, and by the mis-

sionaries at each of their stations. By means of the service, held in every case before the distribution of medicine, some little knowledge of the truths of salvation was imparted to the 10,000 or 12,000 persons who yearly attended the dispensaries. But the outer fringe of heathenism only had been touched; men still came three or four days' journey to the missionary, asking for teachers to go into the out-lying heathenism.

Upon discussion being invited, Mr. Henry Stanley Newman, of the Friends' Foreign Mission Association, bore emphatic testimony to the sympathetic relations which had from the first existed between the two societies. In Madagascar there had been no thought of spreading sectional opinions. They had equally endeavoured, as far as they could, to proclaim the knowledge of Jesus Christ among the people. As for the Friends themselves, their work, although partly educational and partly medical, had also, especially in the country districts, been largely evangelistic. He then alluded to the many lessons which the Church of Christ at home was learning as the result of foreign mission work.

The Rev. L. Dahle (Norwegian Missionary Society) said that, while admiring the L.M.S. missionaries in Madagascar, he had sometimes indulged in friendly criticism on a mutual basis. In this connection he suggested whether it was not possible for missionaries to undertake more than giant's work, but added that even if that were so, it was, as Aristotle said, a failing arising from an excess of virtue or bravery. He drew attention to two efforts which, he thought, would have particular prominence in the future work in Madagascar—viz., education and Bible work. It was a great thing that so many Bibles had been spread abroad in the land, and it was a good feature of the Malagasy Christians that they considered that what was written in the Word of God should be obeyed. He hoped that at the end of the next century their successors might be able to regard the island as entirely won for Christ.

The Rev. T. Gasquoine, of Bedford, reciprocated the kind remarks made by Mr. Newman, and said how tenderly and fully the L.M.S. felt its indebtedness to the Society of Friends. It was in the spirit of the L.M.S. to be a perfectly catholic society. In conclusion, he said he hoped that, without any formal resolution, their Christian brethren in Madagascar would feel assured that there was throbbing in the hearts of those in this country a deep sympathy with their suffering and endangered Church, and that there might be in store blessings both for them and for France.

The Rev. W. E. Cousins, M.A., said it had been one of the happinesses of his missionary life to have had communion with the missionaries of the other societies working in Madagascar, and he instanced Mr. Joseph Sewell, of the Friends' Foreign Mission Association, whose name lived still in the affections of the people. The Friends had succeeded in making the people uneasy, especially about the old superstition of slavery. Mr. Dahle had achieved unique prominence among missionaries, in that he had received the dignity of knighthood from King Oscar, for scientific work. He was one of the most accomplished linguists, and his work

in connection with the Malagasy Bible Revision Committee had been most valuable.

A closing prayer, on behalf of Madagascar, was offered by the Rev. J. L. Pearse, of Sheffield.



Punctually at three o'clock the afternoon meeting, set apart to consider the above subject, was opened with prayer by Mrs. de Selincourt.

Mrs. Armitage, of Bradford, who presided, said she hoped the dominant note of the meeting would be one of joy and thankfulness; and yet they would be less than human if they were to attempt to ignore the great sorrows that had lately fallen upon the Society in connection with the Missions in China. She reminded those present of a meeting held four years ago, when the Misses Harris—two ideal English girls, if ever there were such, who came to lay the flower of English girlhood on the altar of Christ—were introduced. And now one of them (Mrs. Walford Hart) had been called to her long rest, and the other (Mrs. Dr. Gillison) was coming home with her husband, both invalided. Should they say that the sacrifice had been in vain? Rather let them give thanks for their faith and patience, and the great example they had shown to others, as well as for the work they had already accomplished in China. They had also to mourn the loss of one about whom she (Mrs. Armitage) could not speak without a personal pang, for she, and many present, knew Mrs. Wm. Owen well, and the wonderful spirit that was in her. Mrs. Armitage quoted an incident from Mrs. Owen's work in Wuchang, which proved what courage God gave to weak women who had consecrated themselves to His service. Mrs. Armitage interpreted the anthropological debate at the British Association as intended to give missionaries a piece of useful advice not to try to destroy any of the customs of the natives which were not hurtful. That was rather a large reservation and left the question very much open, and she (Mrs. Armitage) thought that the missionaries would mostly say, in reply, that that was what they were trying to do. But even if the native systems were good enough for the men, was there anyone who would venture to maintain that they were good enough for the women? Could it be good that they should be

shut out from education, and be the mere playthings and toys of men? They could not admit that their sisters must be kept out of the full inheritance which the Gospel of Christ had brought to English women.

The first subject for consideration was "The Home Life and the Position of Women in Heathen Lands, and the Special Needs which arise from these Conditions, dealing specially with the Following Points:—(a) Girls' Boarding Schools—Why Essential? (b) Need of Special Effort to Instruct Women Converts."

The Foreign Secretary read the first paper.

Miss Linley, of Calcutta, in her paper on this subject, explained that when Mohammedanism came into power in India the zenana system was instituted for the protection of Indian women, whose ignorance had made them very tenacious of adhering to their own manners and customs and religious rites, and teaching their children to do the same. But as the minds of some of the young men became imbued with Western ideas they realised the lack of true companionship in their wives. About thirty-five years ago the first lady missionaries were admitted into the zenanas, where they taught their heathen sisters not only secular subjects and needlework, but also the glorious truths of the Gospel, and later on Bible-women were welcomed. In this way prejudice had gradually almost entirely melted away, until now, in Calcutta at any rate, there were scarcely any who were not willing to hear the Gospel. Converts' homes, in which women could be educated and trained and detached from all the degrading influences of idolatry, were absolutely necessary. The workers were often encouraged and often astonished when they saw the improvement which took place in some of those committed to their care. In Calcutta, the Industrial Home and the Converts' Home had been amalgamated, the former being intended especially to help poor Christian widows. Several of the inmates had become teachers in the Mission day-schools. There were serious drawbacks to the older Christian girls being trained solely at home; hence the need for girls' boarding schools. With God's blessing these schools should be untold means for good. Seeing the improvement taking place in the characters of the girls, the missionaries looked forward with hope to the future Christian mothers of Bengal.

The Editorial Secretary read a paper by Miss Bliss, of Madagascar, as a throat affection debarred her from doing so.

The lack of true home life in heathen lands was traceable to the inferior and dishonoured position of women in those countries where Christianity had not yet raised the tone of public opinion, and it was clearly an important part of the work of missionaries to so elevate the women and girls that they might do their part to raise the race, and improve the moral atmosphere of their surroundings. The conditions of life in heathen homes were of such a character that it was certainly most desirable that young girls should be brought up in boarding schools, away from the evil example and corrupt influences which surrounded the young on all hands. Trained by missionary ladies, girls became clean and neat, and acquired habits of industry; and, in addition to the education of an ordinary day school, they received instruction in very many matters which were invaluable to them when they married and settled in life. But the ignorance of women in heathen countries was so great that even the women converts knew little or nothing of the proper methods of training and caring for their families and children. It was, therefore, necessary that classes should be held for such women, not only in large towns and villages, but also in the country places accessible to lady missionaries as far as it was feasible. With the spread of true religion, the homes of the people must improve in every way, but religious instruction merely would prove insufficient, and missionaries must try also to civilise their people and aim at making their influence felt in the home as well as in the church.

After a hymn had been sung, Mr. Thompson read a paper which he said might be regarded as the joint production of Miss Miller and Miss Horne (of Amoy), the latter being the writer of it.

The paper was upon "Work in Heathen Homes: (a) Its Nature; (b) Its Special Difficulties in Connection with Confession of Christ." This work must, on account of the inadequacy of the staff, be left chiefly to native Bible-women.

In visiting the homes of the Christians there was no privacy. Work among the out-patients at the hospital led to work in their heathen homes, as far as there was time to follow it up. Once a week missionaries and native Christians met together for prayer, and afterwards went out into the streets and houses around to speak to the heathen. Under the varying conditions met with, many different methods must be used in presenting the truth. The Chinese women never having been expected to think or reason, it was not easy to make them understand, and they laughed at the ridiculousness of the idea that they were expected to do so. The greatest difficulty of all was the absence of any sense of sin or need of salvation. Among the women patients at the hospital more visible results were obtained. Persecution from heathen relatives was the chief difficulty in the way of confessing Christ. Even when a woman became a Christian she was frequently compelled to be a secret disciple. Other obstacles were: the difficulty of keeping the Sabbath; the loss, through giving up heathen methods, of earning a livelihood. Even coming to church was a great trial, it being considered disgraceful for women to walk in the streets, as they would be jeered and insulted all along the way. The two special needs of the work were more lady workers and Bible-women. The women must be reached in their homes by women.

Miss Budden, of Almora, then read a paper on "The True Position and Opportunity of the European Lady Missionary, and the Relation this bears to her Training and Special Qualifications."

Miss Budden stated, in the first place, her belief that the opportunity of the European lady in the foreign mission-field is practically unlimited, and that the position should be limited only by the opportunity. One of the most important spheres was the influencing of native women and girls, and organising them into active workers. When wisely led, native women became more efficient evangelists than Europeans ever could be. In their home and family life, no one could influence the Christians so well as a good missionary's wife. The heathen knew nothing among themselves of what a Christian home life could be, and when they saw it they were very much impressed, and often expressed their opinion that the Christian religion was superior to theirs in producing such a beautiful picture. Then, in the educational sphere, the highly-educated young lady would find full scope for all her talents and learning. For Zenana work, an elderly worker with a patient, persevering, hopeful, sympathising nature was required. For the lady evangelist, a strong, healthy constitution, one able to bear physical fatigue and discomfort, was needed; with a cheerful nature and a soul aglow with love for the people. These qualities given, village evangelistic work was, perhaps, the most encouraging and full of variety and result of any of the departments, and could be done quite as well by women as by men. Last, but not least, was the sphere of the lady doctor and nurse. The power to do good in this way was so widespread that the only wonder was that hundreds more did not see the need and hear the call. Christian women might also work among Europeans and Eurasians in countries like India, without the necessity of learning native languages. Of course the first and most important point before missionaries attempted to teach or lead others, was that they should be definitely taught and led of the Spirit. Heathen ideas and customs must influence them, unless there was a close communion with Christ to keep the spirit pure and true. There should be definiteness of purpose, a counting the cost before going into the work. There certainly should be a training at home (after the sphere of work had been selected), under wise and experienced guidance, in the winning of souls and in a spirit of self-sacrifice. If they did not give the Indian women the right lead now, later on they would have found a way themselves, for progress they must. At present they were very pliable, and they looked to English women to train them, believing that they could and would help them.

Mrs. Hewlett appealed to mothers to give up their daughters, and to daughters to volunteer themselves for work in the mission-field. As the mother of one of the martyred Chinese lady missionaries had said in a letter: "There is nothing too precious for Jesus." Mothers were willing to let their daughters go abroad to take up good positions in life. Ought they not to be willing to give them to the Lord? She also appealed for funds and an interest in their prayers.

Mrs. Bryson said the question of recalling women workers had been raised, but the strength of heathenism being in the homes of the people, those homes must be entered by women if they were to be won for Christ. What they should really ask themselves was, What more they could do than they had ever done before? They could do nothing in their own strength; but the Lord would give strength according to the need. If parents gave up their sons and daughters they would not regret it now, and certainly not when around the throne in heaven they met with many won for Christ through their sons' or daughters' words.

Questions being invited, Mr. Thompson (asked if all the missionaries were abstainers, as no reference had been made in the papers to the Temperance question) said he was happy not to be able to reply, as free discretion was left to the missionaries, and it was a matter for the individual conscience. Another point was that, in the Indian and Chinese homes which had been described, drink was not, as was the case in Africa, one of the difficulties which had to be dealt with.

To the question: "How many girls' boarding schools has the Society in Madagascar, and how many girls are there in them?" Miss Bliss, at the invitation of the Lady President, said it was impossible to state the number off-hand, but it could be arrived at from the reports. She hoped, however, that they would largely increase, and especially that the girls from the more distant tribes would be gathered into them.

In closing the discussion, Mrs. Armitage said that if one impression more than another had been fastened upon her mind by the meeting, it was the necessity for girls' boarding schools in the mission-field. She thought the example of Christ was clear. His healing work bore close resemblance to the medical missions, and then He had His inner circle of hearers, including many women who became thoroughly permeated with the spirit of His teachings.

The meeting was closed with prayer.

INDIRECT RESULTS OF MISSIONS.

There was again a large attendance at the evening meeting to hear the advocacy of foreign mission work, on account of its indirect results upon the heathen world, and upon the life and thought of the Church at home. W. Woodall, Esq., M.P., of Hanley, presided. After an opening prayer by the Rev. E. H. Jones, preceded and followed by the singing of hymns, the Foreign Secretary read the following telegram from the Convener of the Foreign Mission Committee of the Church of Scotland: "Greatly regret inability to attend Convention. Please present heartiest congratulations and best wishes of Church of Scotland Foreign Missions Committee. Profound sympathy with Madagascar.—McMurtrie, Convener." Mr. Thompson also announced that the supporters and friends of the Society in the Australasian Colonies were being represented at the Convention by the Rev. G. W. Sharp, of Tasmania.

The Chairman deplored that in Madagascar, where the Society had its thousands of native teachers and its hundreds of thousands of native adherents, they were now compelled to look on while the island was desolated by the invader, and that in China there had been those recent outbreaks of fanatical barbarity, so that men's hearts failed them for fear of what might happen at other stations in a country which might any day drift into anarchy. He then drew a picture of the condition of affairs which surrounded the L.M.S. at its commencement. The revolutionary terror which had shaken France had paralysed progress; while at home the Church and King riots, which at Birmingham had assailed Dr. Priestley and his friends, had terrified many timid minds. Then there were recollections of the fate of Captain Cook, barbarously murdered on one of the very islands to which it was proposed to send the Gospel. The founders of the Society were also about to assault citadels of culture amongst peoples whose language was already ancient when the angels proclaimed peace and goodwill at the birth of Christ. From the savage to the sage the Society had nothing to look for but the strongest hostility. After claiming that missions had paved the way for politicians, pioneered commerce, and upheld civilisation in many difficult circumstances, the Chairman regretted that politicians, traders, and philosophers alike, seemed to regard their operations with no friendly eye. Politicians feared misunderstandings arising; certain traders did not wish the demand for firewater to decrease; and philosophers bemoaned the disappearance of native arts and picturesque customs—as if the caterers for Whiteley and Shoolbred had not done more in a decade to destroy the beautiful simple arts of Benares and Kioto, by insisting on their working to European pattern, than missionaries could do in centuries. The Mission cause suffered reverses; but political bodies sometimes had reverses without yielding themselves to despair. Sometimes, in the language of a French proverb, it became necessary to "retreat a little in order to leap farther when the time comes." "The mills of God grind slowly." Nature worked slowly. But in missionary work it seemed to be expected by some that savage nations should be lifted out of slavery, barbarism, and superstition, almost as with the wand of an enchanter. Results might safely be left to the Great Controller of all things. Meanwhile, mission workers could only do what lay in their feeble power to bring heathen nations into intelligent subjection to Him in whom we all live, and move, and have our being.

The Rev. W. M. Lindsay, D.D. (Free Church of Scotland Missions Convener), said his heart somewhat failed him when he found that he was expected to present the congratulations of Presbyterians throughout the wide world who were praying for the success of the Society. To speak for Presbyterians was to speak for one-fourth of the Evangelical missionaries who were striving to spread Christ's Kingdom in the world. Two of the speakers on the preceding evening were representatives of societies who had preceded the

L.M.S. in the mission-field, "but we Presbyterians come to you, not merely as fellow-workers, but rather as Christians who thankfully and gratefully acknowledge that you taught us the way to reach the heathen," through the Glasgow and Scottish (Edinburgh) Missionary Societies, both started as auxiliaries to the L.M.S. From 1827 to 1892, year after year, one Presbyterian church after another organised itself as a missionary association, until they seemed to hear God saying: "Who is on My side? Whom shall I send?" and not individuals but churches stepped forward and said: "Here am I, Lord; send me." Modern missions had arisen from the great revival which swept over England and Europe at the end of the eighteenth and the beginning of the nineteenth century. Indeed, the Church of God began with and had lived from age to age by revivals. The earliest records of the L.M.S. showed that that Society leapt into existence from a fountain of prayer in Scotland as well as England; and every great spiritual work done in the Church must come into existence in the same way. Dr. Lindsay said he was often discouraged at missionary meetings by hearing prayers offered for the opening of doors—when during the last thirty years no less than 700 millions of people, formerly inaccessible to the Gospel, had been made accessible—and by the prayer for labourers, when the Volunteer Student Movement had provided the workers. These were, therefore, not prayers. Prayer was asking "for what you have not got and want to get." What, then, was the real honest prayer for 1895? "O Lord, open my purse." That is what you are wanting; what you have not got." Let them pray about missions, and they would not require to pray about their pocket. During the Victorian era much had been done to annihilate space, and they were coming face to face with fellow-men in every part of the world. There had been wonderful success in missions. Whereas a century ago Christians numbered only one in five of the population of the world, now the proportion was one in three, which was one of the most astounding results of missions. Every year 105,000 persons were received from heathenism into the Christian Church—*i.e.*, 2,000 a week, 300 a day. All Evangelical missions, said Dr. Lindsay, were working in absolute harmony, and he quoted the figurative illustration of a Hindu as to what would be the result in India. Like the rice-fields, the missionary societies were at present divided by little "mud-walls," but in the great harvest those divisions would be altogether obliterated. The speaker also drew a striking picture of the destruction of Hell Gate Rock, New York, by dynamite, and likened it to the annihilation of heathenism that would take place in God's own time by His appointed hand.

The Rev. Dr. H. M. Van Nes (Netherlands Missionary Society) dealt with the indirect result of missions on the heathen world. Defining direct results of mission work as those pertaining to the soul and invisible to mortal eye, and proceeding to consider the indirect results of such work, he said it was impossible to write history and leave out the influence of foreign missions. Early writers

despised Christianity and did not mention it, but when it appeared clear that a new life had entered the world, historians were compelled to take some notice of it. The Gospel had changed the world. Heathen communities now lived together under a regular government; men and women were properly and becomingly dressed, and enjoyed the benefit of instruction; savage conduct was gradually disappearing; the laws of property and peace were respected; cannibalism and murder had in many parts ceased; and travellers were obliged from what they saw to speak highly of the work of the missionaries. There were other results. Cleanliness was observed in person and home, and savings were laid by out of earnings. All experience went to show that there was no Christianity without civilisation, although there might be civilisation without Christianity. Even upon those who refused Christ there was indirect benefit falling. Evil habits were decreasing amongst them, and public opinion was turning against habits subversive of morality, and also of the proper position of women.

The Rev. Eric A. Lawrence, Halifax, speaking on the indirect result of missions on the life and thought of the Church at home, said that the Church had received a larger conception of the Kingdom and purpose of God, a larger thought of Christ and His Gospel, and a truer discernment of the relation of man to man. The Church had now a nobler conception of religion. Men and women had manifested a heroism and devotion which had taught the meaning of self-sacrifice, and furnished noble examples of the mind that was in Christ Jesus. "If any man have not the Spirit of Christ, he is none of His." And the Spirit of Christ was the missionary spirit—the spirit that made a man long to share with others the peace that he himself possessed; the spirit that filled his heart with deep and active pity, and moved him to press with ready feet along every path of loving service that lay open before him. Christians missions were helping the Church to understand that the final test of any doctrine lay in the power that it possessed to engender and sustain this spirit; and he thought it might be justly said that one of the results of foreign missions on the churches had been to aid in this return to the true Christ-like spirit. In conclusion, the speaker said it was important for each individual Christian to ask himself what had been the result of Christian missions upon his own life and thought. He could not doubt that it had been the will of God to teach them all through this great movement, to give them larger thoughts of His purposes, of the relation of Jesus Christ to men, and of men to one another; and if they would submit to His leading, and go forth to the larger place to which He called them, their zeal in missionary work and their generosity and self-sacrifice in its support would be far greater in the days to come than they had been in the days gone by.

The meeting then ended. The singing had been led by the Choir of Highbury Quadrant Congregational Church, with Mr. Briscoe at the organ.

WEDNESDAY.

QUESTIONS OF MISSIONARY POLICY.

"We enter this morning," said the Rev. W. Bolton, M.A., the Chairman, "upon another phase of thought, and one that is fully as of great importance as anything which touches the descriptive sides of missionary work, because, apart from sound and clear policy—changing as circumstances may change—work must ever be enfeebled." Education had always been a necessary part of missionary work, though one regret now was that in certain directions there was so little response to the effort along the elementary lines of education. Concerning that there could be no difference of opinion; but when they came to more complicated conditions and circumstances involving further and larger considerations, then with one aim there arose two views with regard to the matter, and it was to be hoped that both sides would be fully and freely expressed on the present occasion.

The Foreign Secretary read a paper by the Rev. A. L. Allan, of Nagercoil, who was unable to attend through indisposition. Mr. Allan's father-in-law, the Rev. J. Duthie, had been asked to write the paper, but was prevented from want of time.

Mr. Allan dealt with "The Duty of the Missionary Society to the Children of Converts," from the point of view of policy rather than of moral obligation. From that point of view alone it was most important that the children of converts should not be left uncared for, as they were likely to exert considerable influence on the native church of the near future. In the first place adequate provision should be made for the religious instruction of the children. There was also great need for more direct and systematic work on behalf of the women in the congregations, for there was no religious influence so powerful and fruitful as that exercised on the mind and heart of the child by the mother. In multitudes of cases, however, the mothers themselves were lamentably ignorant, and a special female agency was needed for the purpose of instructing them. The missionary societies' whole policy being regulated by the one aim, that a native church should stand alone as soon as possible, the duty of the Society to the children of converts was so to help them as by its help to hasten that consummation. The best way to help them was to put them in the way of self-help. If the children, when grown up, were to assume financial responsibility, some betterment of their material condition must take place. They must have afforded them a better chance of getting on in the world than their fathers had enjoyed. The first step in this direction was education. The primary schools had been the means of intellectual quickening and mental endowment to thousands of the children of the poorer classes, and had also been of incalculable importance in the moral and religious training of the children. Where the schoolmaster was faithful they were lovingly entreated to yield their young hearts to the saviour. The primary schools required to be supplemented by schools of a more advanced nature in the form of boarding schools. These schools had been of untold benefit as true elevators of the native church, and had produced some of the best and most effective mission agents. Mr. Allan thought it was the duty of the Society to contribute towards the cost of these schools. It was of growing importance, too, that a few youths should have the advantage of an education at a college, maintained on Christian principles by co-operative action on the part of missionary societies. An examining university on a Christian basis would do away with the present non-religious interference, and would soon come to support itself by fees.

The Rev. G. Cousins read a paper by the Rev. J. P. Ashton, M.A., of Calcutta.

Mr. Ashton undertook to answer the problem: "Schools as a Means of preparing the Way of the Lord—To what Extent should General Educational Work be done by Missionary Funds?" The people of India were conscious of the immense power for Christ which education had put into the hands of missionaries; and at Calcutta, feeling that Hinduism was in danger, opposition schools were being started with the avowed

purpose of checking Christian influence. In Murshidabad, as in most Indian districts, it would take ten years to reach each village by preaching tours; "and what would come of one set of addresses in ten years?" As the missionary passed on, he would leave the schoolmaster, the priests, and others to obliterate the impressions made. But if the Mission maintained its own schools, how different was the state of things. The pupils had regular lessons in Bible truth all the year round, and Christian ideas became a part of the child's thoughts. The father and relations heard of what the child was learning, and the seeds of truth were scattered independently of the missionaries. In the central station there should be the high school, under native Christian management, superintended by the missionary. In the villages around there should be as many schools as there were Christian schoolmasters available and funds allowed. Along with this framework there should be preachers visiting the villages systematically. The colleges and high schools had not only to bring the Gospel to hear on educated Hindus, but to train the pick of the converts or sons and grandsons of converts; for the sons of Christians, in a heathen country, especially needed conversion as much as the sons of Hindu idolaters. Let the Gospel be preached with frequency, fervour, and faith; but let the message be preceded, accompanied, and followed by the mission school in all its three grades of primary, secondary, and collegiate school in appropriate rank, proportion, and situation, and having the Scriptures taught regularly by Christians.

Mr. Thompson read a paper from the Rev. T. E. Slater, of Bangalore.

In his paper on "The Openings for Christian Work among Students and other Educated Men in India," the Rev. T. E. Slater, of Bangalore, South India, estimated that, going back thirty years, it might be reckoned that there were now about two millions of our Indian fellow-subjects who spoke English; but in view of the evangelisation of these classes, their influence far outweighed their numerical strength. Forming as they did the social and intellectual aristocracy of the country, they were everywhere becoming its brain and voice—a powerful factor in the State—to whom the other classes looked as the leaders of public opinion in political and social matters. In no country had the social leaders such a powerful influence as they had in India; and if even one here and there could be truly brought to Christ, the effect would be felt throughout the Hindu community. And there was no class that stood more in need of the Gospel. Naturally religious, but being educated every year out of their own religion into scepticism and unbelief, and aided by a large circulation of atheistic and anti-Christian literature from Europe and America, "Young India," otherwise most lovable and attractive, stood in sorest need, at the present crisis of its history, of the renewing and saving element of the Gospel. As a Christian country, Britain had created the field; and no more important question could be presented to the Church of the present day than its relation to the higher thought and life of India. Into the strange fermentation of thought must be cast the Gospel. The best thought of India was not towards Hinduism, but towards Christ. One of the greatest encouragements was that many read the Bible privately, together with one or other of the now popular "Lives" of Christ, and other Christian books, and were more impressed than they would themselves admit. A few went further. There was yet an inner circle of confessed Christians at heart, but who were restrained by the intense conservative forces of the country from breaking with their community. Among these, men full of the Spirit, and powerful in prayer, might reap a golden harvest. The educated classes were to be reached through the medium of the English language, and must be approached sympathetically, and in a conciliatory and loving spirit. Fine opportunities for usefulness were afforded by means of lectures on religious and related subjects, which hundreds would eagerly attend. Classes for Bible study and the reading of Christian books among students and other seekers of the truth also formed one of the most useful agencies. The preparation of a bright and masterly Christian literature was a most pressing need; and, lastly, there was an ever opening field for the interchange of friendly visits, having in view the breaking down of race prejudices, and the informal dealing with individual souls. "I have beseu myself," writes Mr. Slater, "engaged in work among the educated classes for the last twenty years; and I can conceive of no more stimulating and happy sphere where the most cultured and spiritual students of our home colleges and our younger ministers might use their sanctified abilities to greater advantage as Christian advocates."

An animated discussion followed.

The Rev. J. F. B. Tinling, B.A., of City Road Chapel, said he was the first to go to India to seek to evangelise the very class which Mr. Slater had described. What that gentleman stated was true thirty years ago, and therefore the facts had been rather understated than overstated. He wished to emphasise the wonderful readiness of educated men to listen to competent preachers. The speaker advocated the union of different societies in sending out every winter a representative for this special work. The unity of the Christian Church would thus be powerfully exemplified before the heathen.

The Rev. W. Pierce, of Tollington Park, felt that it was not so vastly important that "many noble" should first be won to the cause of Christ in India, but rather that they go to the heart of the masses of the people.

The Rev. A. P. Begg, of Calcutta, in answer to a question by a delegate from Haverstock Hill, who asked what was the present position of the Bramo-Sumaj, first explained that the words meant "one God" and "coming together," and then said that amongst these people there were the strictest Hindus, and also many who were heartily in sympathy with the Christian work, and sharers in it in some of its aspects.

The Rev. J. Kennedy, M.A., formerly of Benares, said no one could understand the tremendous difficulty the higher classes had in declaring themselves to be followers of Christ in India.

The Rev. W. B. Phillips, Calcutta (asked as to the number of the Brahmo-Somaj), said he thought it was quite possible, as the questioner had suggested, that they did not number more than 3,000, and could be got into the City Temple. Speaking as a vernacular missionary, whose work for fifteen years had been amongst the lower classes, preaching to them by the roadsides, in their own language, the Word of God, he urged strongly the necessity for more vernacular teaching. Only six in every hundred of the 286 millions of India could read in their own vernacular, and a missionary could not at present follow up his teaching by referring those unable to read to the Word of God itself. At the same time, the higher education must not be neglected.

The Rev. J. G. Hawker, of Belgaum, said he had both been a vernacular preacher and had taught in high schools, and must give his testimony to the good that followed from the teaching in the latter. If they could win some of the higher educated classes to Christ, it would be the best thing for winning the lower classes, for the latter looked up to the former as their leaders.

Mr. J. H. Sabin, of Kentish Town, said that, as superintendent of a Sunday-school which had for the last thirty or thirty-five years taken great interest in the L.M.S. Training School for Girls at Madras, he had had correspondence with Miss Barclay, the indefatigable Lady Superintendent, who greatly regretted that the grant for these schools had lately been reduced by one-eighth. Would

the Directors say why this reduction had been made; would they also tell them something of the nature of the Government inspection of these schools, and the effect which the efforts to gain the Government grants had upon the more spiritual part of the work; and would they inform the meeting whether any steps were taken to keep touch with the girls after they had left the schools?

The Rev. J. G. Hawker, replying to the Rev. Dr. Bruce (who had asked, if the Government was trying to educate the whole of the children in India, why was it so small a proportion of people could read) said he believed the Government was doing honest good work in endeavouring to reach the lower classes, but the numbers were so enormous that it would take a very long time to reach the greater part.

The Foreign Secretary added that the operations of the Government varied in different presidencies, but the general testimony was that Government was attending to primary education with a strong leaning to cut down the grants as much as possible for it and spend the money on higher education, throwing the burden of primary education on missionary societies and others, instead of doing its duty by the masses of the people. Replying to Mr. Sabin, Mr. Thompson said the reduction of the grants for education had been a part of a general reduction which was being groaned over at the Mission House and abroad. Feeling the evangelistic work pure and simple to be most important, they only cut it down five per cent.; that itineration was next important and must be reduced by ten per cent.; while education, important as they felt it to be, must suffer a reduction of twelve and a half per cent. They had not the money and therefore must make the reduction; and in regard to education, "we felt there were very many of our missionaries who knew where to address earnest letters to." It was a very serious point that the schools had to work on lines for Government examinations, not only to win the grants, but because scholars would not come to schools that were not so worked. As to following up scholars, it was done in the case of girls by Bible-women, Zenana workers, and lady missionaries; while in the case of boys, Mr. Slater, as well as the Rev. R. J. Ward, of Madras, were specially devoted to it. This branch was also suffering from want of funds.

Rev. M. Anstey, M.A., wished earnestly to say, in reference to that part of Mr. Slater's paper which told them of the more ready perusal by educated Hindus of Lives of Christ, that these higher classes must not be encouraged to regard Christ as merely a product of nature. He was the Son of David, but He was also the Lord of David; and He was the Lord and Saviour of all. These conceptions of Christ must not be reduced to meet the views of Hindus, however cultured and intellectual.

The Rev. Dr. Glover, called upon by the Chairman, said the Tree of Life bore twelve manner of fruits, and the difficulty their missionaries found in India was in dealing with

all the necessary work which was pressed upon their shoulders and their hearts. Amidst it all they had to remember the "one thing I do," and steadfastly preach Jesus Christ and Him crucified. As to the classes to whom they were to preach, they would go to the poor and needy, but they also wanted "Saul of Tarsus." They must not simply attack "the line of least resistance."

The Rev. W. H. Campbell, M.A., B.D., of Cuddapah, read a paper on "The Need for Industrial Missions: (a) as an Elevating and Civilising Agency; (b) as a Means of Support for Converts."

In seeking the welfare of low and degraded peoples, it was necessary to give more or less thought and attention to schemes for their material and social elevation. India furnished a case in point. A great proportion of L.M.S. Indian converts had come from amongst the Pariah classes, and there were signs that before long the whole Pariah community would come over, *en masse*, to Christianity. These poor people, even after they embraced Christianity, were subject to such terrible social disabilities that it was almost impossible for them to rise out of their ignorance and degradation to a position where they could enjoy the liberty and the dignity to which Christ had called His people. If the Society wished to raise them they must help them to escape from the grinding poverty which made them entirely dependent for their livelihood on their social superiors. They could best do so, not by giving any direct assistance, or by making them in any way dependent on the mission, but by teaching them to work for themselves. To this end they ought (1) to establish technical schools and model farms; (2) to help the people to acquire land, and to promote the establishment and development of simple village industries, such as mat or rug weaving, basket-making, &c. In carrying out these schemes they ought to work along the lines of national development, and avoid the introduction of Western customs and rules. They ought also to work upon the community, where it was possible, rather than upon individuals, as this would not only give stability to their institutions, but would tend to the promotion of co-operation and mutual helpfulness. It was only by working in this direction that they could hope to raise up a vigorous Christian community, fit to be the basis of a living, self-supporting church.

The Rev. W. Tozer, of Ipswich, paid a warm tribute to Mr. Campbell's exposition of Christian socialism. Though he felt that they were a long way from the millennium depicted, he rejoiced that they had pioneers like Mr. Campbell abroad with such a wide view and so sound a heart, and he wished all home ministers would imbibe the same spirit.

Rev. H. J. Goffin, of Kadiri, wished that some English men of business would pay a visit to the district in which Mr. Campbell worked, and report as to the possibility of carrying out his plans, with which he (the speaker), as an old missionary there, heartily agreed.

The Rev. L. Dahle said many good Christians considered that all the bodily concerns of the heathen were beneath their attention, but that was not the case with the Lord Jesus, and they must follow His example in the mission-field. One difficulty was the objection that would be raised to the diversion of mission funds to Industrial Mission work. In the case of the Norwegian Society, one noble supporter who left them nearly £100,000 when he died enabled them to start two Industrial Missions. Another obstacle was the difficulty of obtaining the right men as leaders in industrial work. Slavery in Madagascar would never be abolished unless they taught the people to look upon bodily work as ennobling.

Mr. C. Rudge, Hon. Secretary of the Industrial Missions Aid Society, said that what Mr. Goffin asked had already been done. Mr. Fry had been out to India, and reported to a council of gentlemen at home. The difficulty was doubtless in the selection of suitable men to send out; but in many of the congregations there were young men who could do the work, and the inspiration of whose enthusiasm was much wanted.

Mr. J. Bruce Wallace, M.A., of Brotherhood Church, Southgate Road, characterised the commercial spirit prevalent in many quarters as a heathen instinct. It was said that the exploiting system should be exhibited in the midst of mission stations. If those were to go to heathen countries whose sole object was to organise the natives in their own interests, to give to, rather than take as much as possible from, the natives, surely the natives would flock to such an organisation. If at home they persisted in the nominally Christian principle of "each one for himself," it was not likely that they would organise on the exactly opposite principle in foreign lands. If they got their home commerce thoroughly Christianised, no doubt they would be able to send forth a thoroughly Christian commerce to foreign lands.

Rev. W. H. Campbell expressed the opinion that such institutions as those of the Basel Industrial Mission did not meet the permanent needs of the people. Ninety-five per cent. of the population of India lived in the villages, and he deprecated, in any industrial scheme, the massing of the natives together. He also strongly urged that the industrial work should remain part and parcel of the missionary enterprise, and not be carried out by agencies acting in the capacity of landlord and employer.

Mr. A. W. Fletcher, a medical student, of Edinburgh, said the future workers considered Industrial Missions one of the most important missionary questions of coming years, and felt that by them Christianity would be brought into closer touch with the masses.

Rev. B. La Trobe, of the Moravian Missionary Society, suggested that the industrial and educational features should ever be regarded as only landmarks of the Gospel.

Rev. F. Wurz, of the Basel Missionary Society, said that his Society was fully aware of the superiority of the individualising system, but they had hundreds of their Christians working in weaving establishments and tile works. The difficulty in dealing with them individually was their degraded condition. He feared they could not be made self-supporting within one or two generations.

The Rev. G. Cousins said that, as regards the Society, from the first artisan missionaries had been employed, and had done splendid work.

The meeting was then brought to a close.



The meeting on Tuesday afternoon was devoted to papers descriptive of our South and Central African Missions, Arthur Marshall, Esq., Chairman of the Committee which has those missions specially under its care, presiding. An opening prayer was offered by the Rev. A. D. Philips, of Coggeshall.

The Chairman remarked that South Africa was the scene of one of the earliest missions of the Society, and some noble men had worked there and in Central Africa. But Africa needed not only men who were faithful, but men who were pre-eminently patient and full of faith. Dotted over South Africa were workers for nearly every missionary society, and he thought the work, as a whole, might be described as not very progressive or encouraging, owing to the peculiar conditions of climate and race. But the country was now being opened up in a perfectly marvellous way by commercial enterprise, and it behoved the Society to show an equal amount of enterprise in regard to its work in South Africa. He thought they would not be any the worse for being stirred up by those who were seeking after material riches. It seemed to him necessary that the Society should pay special attention to educational work and the training of native evangelists. Though they had never lost sight of those departments, they had not been successful in them in the past, and he hoped they would now make a fresh start. There were, however, encouraging lights. For thirty years missionaries had laboured in Matebeleland under great discouragements, but there were now a few converts. Now, as if by magic, the whole territory had been thrown open to mission work. The Society would like to retain the field in its own hands, but it would mean a very heavy reinforcement of missionaries. They had been very much encouraged by the pioneer mission to Lake Ngami under Mr. Wookey; and in Central Africa, where so many had laid down their lives, God was blessing the work of the missionaries.

The Rev. E. Lloyd, of Kanye, read a paper on "The Work in Bechuanaland and at Lake Ngami."

Mr. Lloyd detailed the various methods employed by the missionaries, and the difficulties arising from the conditions of life and character of the people. Among his suggestions towards improvement were better literature, better houses for the people, improved educational institutions, more European

missionaries, and lastly a new version of the Sechwana Bible. Encouragement was derived from the growing weakness of heathenism, from the fact that the Scriptures were to be found in all the Sechwana dialects, and from the excellence of the noble band of native preachers. In four years the natives had contributed £12,000 for building new churches and £1,600 towards the evangelisation of their own country, besides generous gifts to the Centenary Fund. Some of the converts had shown a wonderful spirit of faithfulness to the Gospel, even unto death. The work at Lake Ngami was recent and difficult; but there was there and elsewhere in South Africa a splendid and growing opportunity.

The Foreign Secretary read the Rev. C. D. Helm's paper on "The Position, Peculiarities, and Needs of the Matebele Mission."

Commenced over thirty years ago among the warlike Matebele, it was carried on under discouraging conditions from the first; the reasons given being the inordinate conceit of the natives, as they were looked upon as unconquerable by the surrounding tribes; their innate cruelty and blood-thirstiness; the belief in witchcraft; their immorality; and the absence of religious ideas. Since the late war, circumstances had changed materially. The Matebele now exhibited none of their former haughtiness and impudence, and although they still believed in witchcraft, the belief was ineffective, and though their nature was not changed they had no longer any scope for their cruel practices. Altogether, the outlook was very hopeful. In the past there had always been the few who were faithful adherents and attendants at the services, and the ordinary attendance had now marvellously increased. The natives more than ever recognised that the missionaries had been their true friends. They were everywhere gladly received, and their message was listened to with attention. Some natives had given towards the new church at Inyati, because they felt interested in the Gospel, while in the case of others "their hump of acquisitiveness being largely developed, they will think it a decided loss if they do not make use of the church." The Chartered Company had promised to give several farms for the work of the Society, and urged Mr. Helm, to do efficient work there should he four or five European missionaries as superintendents of as many districts, and an equal number of artisans, besides native evangelists and teachers, and a training and industrial school.

As a paper had not been received from the Rev. D. P. Jones, Dr. C. B. Mather, of Niamkolo, Lake Tanganyika, read a paper, prepared by himself, on "Our Work in Central Africa: As it is, and as it may be."

Dr. Mather, of Lake Tanganyika, stated that from 1877 to 1886 many difficulties and disappointments, also great trials of faith and patience, were experienced, but since then a new era had dawned with more promising results and greater encouragement. Round each of the three centres of Fwambo, Niamkolo, and Kambole there lived from 600 to 1,500 natives who obtained the benefits of regular instruction, and outside that circle 3,000 more came into occasional contact with the missionary. The chief methods of work were—industrial training, medical and educational work. Some 800 children were under training; those who came to be treated went away with friendly intentions; God's message was proclaimed Sunday by Sunday to about 1,000 persons, and some were beginning to exercise a living faith in God. There was abundant scope for future development.

The Rev. F. Lion Cachet, of the Reformed Church in Holland (who has spent twenty years as a missionary in Africa), offered congratulations to the London Missionary Society. The Netherlands churches had labourers in the mission-field 250 years ago, and they had had their martyrs like other churches. They were at present working among a population of six or seven millions in Central Java. Although they were not rich, their prayer at present was for men rather than funds. Their churches looked to England to help them to do away with the opium curse. In conclusion he said: "God-speed the old London Missionary Society."

Rev. J. Chalmers asked with great earnestness whether the liquor traffic amongst native races could not be stopped. He solemnly protested against Great Britain taking over countries and then ruining them. Without reference to the Home Government, the excellent Governor of New Guinea (Sir William Macgregor) had strictly enforced his own proclamation, visiting with a £30 fine, or six months' hard labour, the offence of either selling or giving strong drink, with expulsion from the country for a second offence.

The Foreign Secretary thought it only just to the Government to say that they were honestly endeavouring to enforce the laws relating to the liquor traffic in Bechuanaland, but the fiscal and geographical conditions were such that it was not so easy to regulate the traffic as it was in New Guinea, with its more clearly defined boundary. He would like to remind the meeting that Khama, strongly as he felt on the question of drink, had come principally to protest against the handing over of his country to a commercial company, and he (Mr. Thompson) earnestly hoped that the delegates present would take the matter home with them, and, wherever they had the chance, express their opinion to those who have influence in the nation so that a body of public opinion might be raised up, so strong and united, irrespective of political party, that the good chiefs and their people might remain under the rule of the Queen and not be handed over to a company, however respectable that company might be.

The Rev. J. P. Gledstone closed the meeting with prayer.

THE ARGUMENT AND APPEAL IN RELATION TO PRESENT-DAY THOUGHT AND KNOWLEDGE.

The meeting on Wednesday evening, having before it the consideration of the above aspect of the work, began with one of Mr. Maunder's stirring hymn-tunes to "I hear ten thousand voices singing." The Rev. Alfred Norris, of Brighton, led the devotions.

Professor Armitage, M.A. (of Yorkshire United College, Bradford), who presided, remarked that the closing years of the present century seemed to have ushered in a larger measure of faith, as did the close of the last century. It was in close connection with the quickening of the life of the churches that had taken place in their aggressive efforts throughout the world. The Chairman expressed deep sympathy with the Directors of the Society in the anxieties and embarrassments caused by an inadequate exchequer, but he ventured to ask that they would not willingly or lightly allow themselves to withdraw from the great enterprise to which in the sight of God they set their hands four years ago, when they proposed to augment the staff of European workers by one hundred additional missionaries. A time of probation was inevitable and was clearly foreseen. It was one thing in a moment of insight to realise their duty, and quite another thing to lift their action to the level of that duty, and he (the Chairman) thought he was justified in ex-

pressing the hope of a great many hearts in the churches that the Directors would have faith in the churches as they had always had, and in God, who was leading them, and that they would cleave to the great purpose "so long, as wise men, as they can." He ventured to recall the considerations which weighed with the Directors four years ago, and to maintain that those considerations weighed with equal force at the present moment. Those considerations were: that the number of European missionaries being sent out had practically been stationary for half a century; that other societies, such as the China Inland Mission, the Salvation Army, and the Church Missionary Society (who had appealed for a thousand new workers) were launching out into the deep. Lifting up their own eyes on the great field, their hearts were deeply moved by a great contrition and sorrow, a great gratitude for the past, and a resolve that, God helping them, they would keep pace with other more hopeful, vigorous, and aggressive societies. The question was amply discussed. They recognised how God had brought wealth and luxury into their homes, and that the Congregational churches had increased to thousands in number. The Society had been confronted by exceptional debts again and again, but contemporaneously there had been a steady and glorious increase in the income. Was there, he asked, anyone present who would use the word "failure," with any measure of emphasis on the word, concerning the great Forward Movement? In 1890 they asked for one hundred men, and God had given them. Their homes had proved that they were still inspired by great and consecrated purposes. Seventy new workers had been sent out, and the remaining thirty were waiting to go. Foreign mission work now held a more sacred place in the churches; there were 20,000 members of the Watchers' Band; and there was throughout the churches an intelligent, prayerful, missionary spirit such as was never known before. In view of these facts he ventured humbly to say to the Directors: "Do you find no guarantee here on which you will be willing to risk something?" A revival of trade had come, and he thought the present was the moment for them to gather a great harvest. He thought that if they had but courage within the next three months they could float the ship out of the shoals.

Rev. F. W. Macdonald, Secretary of the Wesleyan Foreign Missionary Society, after offering the congratulations and greetings of his Society, said the great names inscribed around the galleries were household names amongst the Methodists too. Such names could not be made the private possession of one body. They belonged to Christendom. Names like Morrison, Moffat, and John Williams could not be buried in the archives of a society. Passing on to deal with the topic of the evening, he said that the conditions of modern life, with the abridgement of distance and the opening up of previously inaccessible countries, were more favourable for the propagation of the Gospel than ever



[From Photo by RUSSELL & SONS Baker Street.

SEBELE, BATHOEN, KHAMA, AND THE REV. W. C. WILLOUGHBY

before. And he might add that, amid the progress and scientific discoveries of the century, nothing had happened which had at all discredited the Gospel of the Lord Jesus Christ. Certain opinions and methods may have varied and undergone modification, but the primary truths concerning the Redeemer and the redemption of mankind, and the work and office of the Holy Spirit, were the same. Towards the end of the nineteenth century they could still say as Paul did in the first: "I am not ashamed of the Gospel of Christ." He also took a hopeful and thankful view of the attitude of modern thought to the missionary enterprise. The civilised world knew in its heart that no more healing or wholesome work had ever been wrought in the world than that which had been associated with the names around those walls. He did not deprecate criticism. Indeed, if that ceased, the symptom would be so serious as to warrant the calling together of their Emergency Committees upon it. But some strange things had lately been written in the newspapers. One writer had discovered that there was no such thing as idolatry, which was "only a name that bigots gave to other people's religion." Another writer, discussing the murder of young Christian Englishwomen in China, failed to find any element of pathos in that event, and the general drift of his article could be fairly summed up in the words: "It served them right." However, this writer did find in the missionary enterprise the one redeeming feature that it served to rid the country of "pestilential faddists" at small cost. When he thus spoke of small cost, the writer doubtless was strictly accurate as to his own share in the matter. But the calm judgment of Society generally would not suffer itself to be entrapped into such lamentably foolish utterances. Dwelling next upon some of the altered conditions of the missionary's life, Mr. Macdonald said that, instead of being a unit labouring by himself, out of sight and almost out of mind, he was one of a great confederacy of workers in close touch with, and in full view of, the world. His mistakes were known, and the good work that he did was also known. Mission work should cover a vast variety of men's and women's powers and gifts consecrated to the service of Jesus Christ. But one department of the work should not "blow cold" upon another. In these days we were learning that a missionary might be man or woman, evangelist or educationalist, hospital nurse or High-school mistress—from the Christian artisan to the Christian scholar—from the strong woman, who could lift a patient from one bed to another, to the refined and highly-trained lady, capable of setting the standard of woman's morality and intellectual life at a high and sacred pitch.

The Foreign Secretary mentioned that he had received a letter from the Secretary of the China Inland Mission, regretting his inability to attend and represent his Society at an earlier date. Mr. Thompson also read the following cable from Australasian friends:—"Your Australian Committees rejoice with you. Ephesians iii. 21." ("Unto Him be glory

in the Church by Christ Jesus throughout all ages, world without end. Amen.")

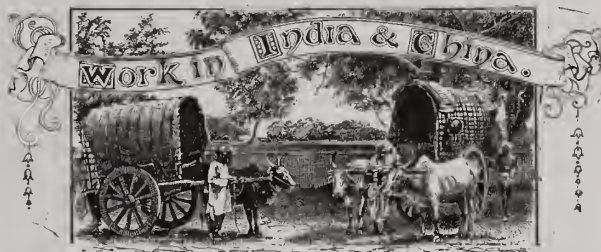
Rev. E. P. Rice, B.A., Chik Ballapur, South India, said his only reason for being a missionary was that he was a Christian. The two things lay very close together; and he could not understand a consistent Christian who was not a missionary at heart. If it could be proved that Jesus Christ never spoke the words, "Go ye into all the world," the injunction would still remain both in the Commandments and the Lord's Prayer. We could not do our duty to God and our neighbour if we neglected missionary work, and we could not consistently pray "Thy Kingdom come," if we failed to put forth our utmost effort to promote its advent. We were called upon to give to the world our best, and our best was our knowledge of Jesus Christ. This was the best thing in our lives. We could part with our wealth, our health, our friends, and our reputation; but so long as we had God as our loving Father, guiding our lives, we had the secret of eternal peace; and we should no more be able to keep silent about this than we could stifle a sweet perfume by placing the hand over it. We should manifest the love abroad as well as at home, because the brotherhood to which Christ calls us is a world-wide brotherhood. Britain had a world-wide empire, and had now to show itself worthy of it. If they considered the relative population and needs at home and amongst the heathen, they would see that the proportion of workers was not what it ought to be. Even if some Christians had theological doubts, this should not prevent them working heartily for the benefit of humanity. Then some said of the heathen: "These are in the hands of a merciful God." So were passengers and sailors on a sinking ship; so were the sick; so were our children; but this did not prevent us from taking such steps as our natural feelings called for. Some, again, objected to missions because they had (so it was said) inculcated the dread of eternal torment. He did not think this was so. He did not find it in the early records; and the founders of this Society were not narrow, but broad-minded men. Contending, in answer to recent criticisms, that it was no more unreasonable to correct the erroneous beliefs of the heathen than their crude views of geography and other things, Mr. Rice closed by saying: "In our preaching place at Chik Ballapur, we have inscribed on the wall: 'One God for all mankind; One Saviour for every sinner; One brotherhood to all races; One law of duty for every man.' This we continually asseverate. What we preach is not only a white man's religion; it is a universal truth, and it is adapted to all ages and all time."

The Rev. W. Pierce, of Tollington Park, remarked that, after a century of ever-increasing activity, we were, he thought, only too willing to re-examine the terms of our commission, and to discover if present-day thought and all the accumulations of knowledge had in the slightest degree lessened our obligation to go into the whole world

and preach the Gospel. The recent massacres in China had called forth some strange correspondence in the papers from varied writers. The missionary's life was attended by peculiar risks. It was not because their lives were not precious that they said that, notwithstanding it all, they were not going to retreat from danger. It cost a great deal to evangelise the Central Province of Madagascar; but could they mention that in a critical spirit when they thought how many lives it had taken to capture the same province for the French Republic? The missionaries died, but our Master was more jealous of the lives of His servants than the princes of this world are of the lives of their subjects. Referring to the discussion at the meeting of the British Association, Mr. Pierce said he would like to send the following message from the Convention to the Anthropologists: "We will give particular heed to this idea of yours when you produce an example of moral reformation upon your own principles." Speakers at the meetings of that Association were kind enough to say that missionaries were intruders, that the natives had religions which suited them very well, and customs which might make for morality quite as well as some of our own. "I suppose," replied Mr. Pierce, "we are intruders; but it has been characteristic of our race, for instance, in China, in India, and recently at Chitral and in Egypt." It was said: "These people do not want your religion." "Do they," again asked Mr. Pierce, "want our civilisation?" The reason given for intrusion as a nation was that they had a mandate given them by civilisation which justified intrusion. "We, too," said Mr. Pierce, "have a mandate to go in the name of Christian civilisation, the religion of the love of God and the brotherhood of man. We have a mandate to take it throughout the world, and nothing must stay us." The fact was that they regarded man from a different standpoint altogether from that of the critics. "To us man is the subject of Divine redemption; to these anthropologists man is a museum specimen." From a nobler order of modern thought they discovered that religion was the most universal, as it was the most significant, fact in all human history. "We would not have our religion judged by its corruptions, and we are willing to grant the same charity to imperfect ethnic religions. We see only the overwhelming proof that man everywhere is a religious being, and created for God." Present-day thought had supplied another and even greater truth. It had told them that every form and type of religion created a specific and corresponding type of civilisation. They could not find progressiveness in the Hindu religions: they stumbled at fatalism. They must go to the religion of brotherhood, of the Divine Fatherhood, of the Cross, and the remission of sins to find the progressive element in the world's history. The world could not achieve its destiny without the services of the missionaries; it could not reach the high ideal of God as revealed in Christ except we sent them to carry religion first and civilisation afterwards. He thought that God in

His infinite wisdom had passed great judgment upon all delinquency in regard to the duty of evangelising the world. We could not retain our own inheritance except by obedience to the Word. Present-day thought said that no society could live except it were aggressive. "Do you want to save religion for your own land? Then you must propagate it throughout the world. In warfare the greatest defence is to have a formidable attack."

The Kentish Town Congregational Church Choir led the singing.



THURSDAY.

Three hours on Thursday morning were devoted to the consideration of as many as eight descriptive papers on the present condition of work in India and China. The Rev. J. A. Mitchell, B.A., of St. Helen's, presided. He remarked that the idea had been expressed by many that our success in India had not been satisfying. In a sense that must be true, but their complaint of disappointment might very easily be exaggerated. The great difficulties to be encountered in India should be borne in mind. On the previous day the thought was expressed, more as a wish than as a purpose, that they should go to the masses chiefly, and leave the educated Hindus to the slow operation of other forces in time. It was quite true that in the early ages of the Church the wise and noble did not readily accept the Gospel, but he (the Chairman) did not suppose that that was recorded in order to give a rule for our action to-day. It must be a specific fact in history, and not a universal rule for our action. In a country like India, where caste was so powerful, for us to neglect any particular portion of the people would be simply to acquiesce in some form of caste. That we should make an effort to go everywhere was the only consistent policy of those who believed in the universal Gospel. He thought, therefore, that we should not be discouraged by the fact that educated Hindus were slow to come in. Those whose minds had been trained to consider the meaning and purpose of life after some Oriental philosophy must of necessity be harder to gain, but all the more worth gaining when they were won. It must be remembered also that in India there had been others working before us, not always in the wisest and purest way, and the result of their works had been to raise up serious impediments in the way of the missionaries. Either we

do not get immediate growth, or we get immediate growth with great doubt of permanent security. The same remark applied to some extent to China.

The Foreign Secretary prefaced the reading of a paper by the Rev. D. Hutton, of Mirzapur, by stating, in reference to the discussion on educational work, that of the seventy European missionaries of the Society in India only one-seventh were engaged in higher educational work, of which complaint had been made by some. Six-sevenths were engaged mainly in evangelistic work.

In describing our work in North India, the Rev. D. Hutton, of Mirzapur, mentioned the fact that the North-West Provinces and Oudh, divided into eight provinces, embraced a tract of country nearly equal in size to the area of Great Britain and Ireland, and contained a population of forty-seven millions. The four principal stations of the Society were located, two in the most northerly of these provinces and two in the most southerly. Beginning at the north there were Almora and Rani Khet, in the province of Kumaon—Almora being the capital of the province, and Rani Khet a large military sanatorium. Almora was the name of a sub-division as well as of the capital of the province. The total population of the province was 1,046,263, of which the Almora sub-division claimed 493,641, living in 5,151 villages, and of whom no less than 120,137 were Brahmans. The Mission was begun in 1850 by the Rev. J. H. Budden, and under his wise and vigorous management it continued to grow and prosper, so that at the present it was one of the best organised and promising of the Society's stations in India. The outstanding feature of the work was the Leper Asylum, and during nearly fifty years some hundreds of lepers had found spiritual healing and salvation. At the present time there were 123 inmates in the asylum. Of these 104 were Christians, while three of the men had been sent out as evangelists to leper asylums in other parts of the country. For many years, Sir Henry Ramsay, Commissioner of the Province, was a warm friend and generous supporter of the Mission. The Ramsay College was so named in his honour. Many of its pupils now filled the most important and lucrative appointments in the Government service, and converts from the College were working in connection with the Mission, as well as in other parts of the mission field. The work carried on by Miss Budden and the ladies of the Mission was so extensive and important as to demand special notice. At Rani Khet, almost the whole of the European missionary's time was taken up in attending to the spiritual and moral needs of the soldiers under his care, though other and more directly missionary agencies were not wanting. Benares had been a hard field to work, but with a noble accession of workers it had steadily grown, and was at the present time more hopeful and promising than perhaps it had ever been. The work at the new station of Mangari was also full of promise for the future. The district of Mirzapur had a population of nearly a million and a quarter. The work of our Society was begun by Dr. Mather in 1837, and for more than forty years he and his devoted wife, with few interruptions and often alone, carried on the work, there being hardly a building or department of work that did not owe its origin to them, for they were both grand organisers. The High School was one of the most efficient in the province, and time and again the hearts of the missionaries had been cheered by hearing of old pupils receiving baptism and acknowledging the benefit of the religious instruction imparted years before in Mirzapur and Benares. After referring to the two sub-stations at Dudhi and Kuchlwa, Mr. Hutton indicated the directions in which reinforcement was needed at the various stations.

The Rev. W. B. Phillips, of Calcutta, read a paper on the Work in Bengal.

Mr. Phillips stated that the Society might be held responsible for carrying the Gospel to two of the sixty-six millions in Bengal. In Moorshedabad with its 3,623 villages and towns, there was no other Christian agency than the L.M.S. at work. The people were Hindus and Mohammedans in nearly equal proportion. In Calcutta, too, the mission was bound to do its share to meet the spiritual wants of the English and Eurasian community (22,000). There were 1,489 L.M.S. native Christians in Bengal, of whom 505 were church members. For the upper classes, the best method yet found had been the educational method. For the lower, and, to some extent, the middle

classes, roadside preaching was the principal method adopted. Since local self-government was established so largely in India, vernacular education had suffered much. The old English magistrate was a far better friend of lower education than the Indians themselves. Mr. Phillips described in detail the agencies at work, and said that after nearly twenty years' experience he was prepared to stand by those methods as being on the whole the best adapted for securing excellent and lasting results. After seventy-six years in Bengal the mission still found the people ignorant, superstitious, priest and custom-ridden, and bitterly hostile to Christianity, but he feared they would have to become more hostile before the chief days of Ingathering began. At present multitudes received their gains from temples and idol-making, and they had scarcely felt Christ's power upon their hope of gain. In view of the scarcity of workers, long years of patient plodding must be expected. Of the ultimate issue there was no doubt; Christ was steadily winning His way to the admiration and affection of India's people.

The Rev. G. Cousins read a paper by the Rev. W. Robinson, of Salem, on the Work in South India.

The Rev. W. Robinson, of Salem, in describing "Our Work in South India," wrote that, if figures could speak, the appeal they would make for South India would be powerful. The Society had fifteen principal stations covering an extent of country nearly as large as England, and containing a population of more than eleven millions and a half. Over this enormous area there were 33 English missionaries, 15 female missionaries, 15 ordained Indian pastors and evangelists, and 121 native preachers. The Society had been ninety years at work in South India, and, in the domain of vernacular literature, with the single exception of the Tranquebar brethren in Tamil, L.M.S. missionaries were the first to break ground. Caste was still all-powerful everywhere, and nothing but the Gospel of Christ could bruise the serpent-headed system. The Brahmin was still the priest and aristocrat who carried with him the accumulated pride and prejudice of more than a score of centuries, and he had never lifted a finger to help his out-caste fellow-man. Between the Brahmin and the Pariah were multitudinous castes of greater or less respectability. The Salvation Army description, "Raw Heathen," was expressive enough and easily to trust. The ryot, or farmer—a hardworking, honest, and, as a rule, thrifty man—was the backbone of India. He and his class were rigidly conservative—slow moving—but once won for Christ he was the stuff of which heroes and martyrs were made. Cultivators were broken up into infinitesimal caste divisions, but it was among them and the Pariahs that the work of the Society principally lay, and they had been most successfully cultivated for Christ. The total adherents were returned at 16,000 Christians. Thousands of boys passed through the schools who had had the Lord set before them by faithful men alive to the responsibility of leading Young India to Christ; while work among women and girls had a noble record of unbaptized discipleship. "The harvest of God's sowing never fails." Were it not for caste Hinduism would die. For a missionary to set himself to break down this barrier was like attempting to disintegrate a granite rock with the point of a needle. Yet they were daily seeing the mighty miracle of turning from idols to the living God. "It is literally true that in Cuddapah and Gooty a nation could be won in a day if we only had the men and the means. Some of you may understand how difficult it is to irrigate a hundred acre farm with a garden hose. This is practically what your missionaries are now doing. In Madura and Arcot the American Congregationalists and Presbyterians have had just ten times the number of men at work on the same extent of ground, and have gained results tenfold greater than ours." Village work in all the districts was the golden opportunity they were bound to seize. Catechist-teachers could be placed at hundreds of centres. The last census returns showed that 92.13 per cent. of the people of South India were unable to read and write. "There are critics who call missions slow; let them turn to the Department of Public Instruction, Madras, for something phenomenally slower in the way of results." The churches in large towns were fairly aggressive, and, though in the country aggressive Christianity was sternly repressed by non-Christians, "some among our village Christians are God's heroes." In conclusion, Mr. Robinson urged that to work efficiently these great districts, the Society needed at least twenty-eight additional missionaries. The preaching of the "glorious Gospel of the blessed God" had effected in India what centuries of Brahminism failed to accomplish—viz., the uplifting of the fallen, the salvation of the lost, and the restoration of the wanderer to the fold of the Eternal Father.

The Foreign Secretary read a paper by the Rev. I. H. Hacker, Neyoor, on the Work in Travancore.

It stated that Ringeltaube landed in 1806, and gathered a thousand converts in six years. From that time the history of the Mission had been one of steady progress, sometimes in the teeth of fierce opposition. The existing agencies were reviewed, and the writer pointed out that in order to judge of the value of the Christian work, the character and condition of the people from whom the converts had come must be considered. Although outside the pale of the strictly orthodox Brahminical system, they were considered Hindus, and were divided by class distinctions as rigorous as those which separated the Brahmin from the Sudra, there being, indeed, 108 main divisions of these out-caste classes, with about 350 sub-divisions. Converts came from many of these, but in the South the majority of Christians were from the Shanar class, who occupied a position equal to that of a respectable day labourer. In the North the bulk of the converts were from the poorest and most ignorant people in the State. All were demon-worshippers, ignorant, immoral, oppressed, degraded. Christianity came to them as a delivering hand as well as a spiritual message. Among the Christian community of 54,000 people many were nominal Christians only, who regarded the Mission as a source of help without realising the duty of making any return. But the missionary saw for his encouragement the cheering fact that Christ's love was slowly unifying the remnants of out-caste Hinduism, and forming them into a Christian brotherhood. The ultimate aim of the Mission was the development of existing congregations into self-supporting churches. There were already fifteen such pastorates, over sixty-four congregations raising Rs.6,500 for their support. A Church Council had also been formed. These pastorates were at once the anxiety and the hope of the future. The anxieties arose from the imperfect reproduction of a true Christian life and the low ideal of the relationship between pastor and people, and consequently giving but few signs of internal growth or aggressive power. It therefore became a serious question as to how far the principle of church government which had been adopted was going to succeed. There were, however, more grounds for hope than for discouragement, the great reason for hope being the conviction that Christ had laid His hand on the people, and that He would, notwithstanding weaknesses, lead them on through all difficulties to ultimate and glorious success. That so many should have ideals of life immeasurably higher than those of the non-Christians around them was a marvel which should thrill with gladness and hope. Another hopeful sign was the influence that Christianity was having in brightening the intellect and raising the people as a moral and spiritual power in the country. Through the education given by the Mission some were now holding positions of trust. One young University graduate was magistrate in one of the minor Courts where his father in his youth was not allowed to enter. The training of the native ministry needed more attention and support. Education must be carried on vigorously, and one great need was an industrial school, while the Medical Mission needed bountiful and liberal aid, and the Zenana work needed more workers and help. The Mission needed specially to move in two directions—extension among the lowest classes, and an itinerant English and vernacular missionary for the high-caste people.

The reading of the papers not being completed until 11.30, there was no time for discussion; but the Chairman reminded the meeting that the discussion on policy of work in India on the previous morning was so thorough, and the papers had described both sides of the questions, that they had not been left without sufficient means for comprehending the whole situation.

The Rev. T. Bryson, of Tientsin, read a paper upon the Work in North China.

Mr. Bryson gave a bird's-eye view of the field of the Society in North China—a practically boundless one, he said it was, including hundreds of market towns and thousands of villages—and a sketch of the labourers, past and present; and then he turned to the agencies employed, which he said were much the same all over China. The preaching of the Gospel in the vernacular filled a large place in the efforts to reach the unevangelised masses. During the winter months the agricultural population was practically idle, and this had been seized as a grand opportunity for schooling in the knowledge of Christ the ignorant Christians of the rural districts. The London Missionary Society had done very little for the education of the young of the North of China. Much of the work in that direction accom-

plished in past years owed its existence to the private enterprise of such missionaries as Mr. Lees and the late Mrs. Edkins. In the Medical branch of the Mission was an agency fitted to create the most favourable impression on the Chinese mind. The labours of such spiritually-minded men as the late Drs. Mackenzie and Roberts, both missionary physicians of the highest type, could not fall of having the most far-reaching results. With the exception of the circulation of Christian literature, it was the only means of influencing the wealthy and official class, while it gave to the poorest the best medical skill of Western lands. In fourteen years there had been baptized, in connection with the Tientsin Hospital alone, as many as 229 souls. There was now in connection with all the stations in North China a Church membership of 1,000. They were mostly poor and illiterate, and only a few belonged to the middle or educated classes; but their sincerity, as a rule, could not be doubted, for it was often put to the severest test. In conclusion Mr. Bryson indicated some of the openings for further extension and development, including the district of Yen Sar. Clearly did the late Dr. Roberts see, in his visit to that desolate region just before he died, the promise of a great spiritual harvest, and his friends in England had placed at the disposal of the Directors the sum of £300 for the erection of a hospital there to his memory.

The Rev. C. G. Sparham, of Hankow, read a paper descriptive of the work in Central China, in which he mentioned the interesting fact that on the previous day Dr. Griffith John completed his fortieth year of service in China.

The following is a brief summary of the paper:—Shanghai, Hankow and Chung King are the three great distributing centres of the central section of the Chinese Empire. Shanghai is situated on the Wusung River, which flows into the estuary of the Yang-tse. Hankow is 676 miles west of Shanghai, and Chung King 830 miles beyond Hankow. Shanghai has nearly 500,000 people. Hankow has from 800,000 to 1,000,000. The population of Chung King is about 300,000. Evangelistic preaching is the main feature of the work throughout this vast district; medical work being closely associated with it. Veterans like Dr. Muirhead and Dr. Griffith John still regard daily preaching as the most important part of their work. At Shanghai, in the native city, there is one chapel for daily preaching, and there are two in the foreign settlement. A lady missionary devotes time to medical work, and there are several boys' and girls' schools. Groups of Christians are living in the outlying districts. They are constantly visited by the missionaries. The nearest of these out-stations is seven miles from Shanghai, and the more distant about 100 miles. Since the establishment of the Mission about 1,300 adults have been received into the Church. At the Hankow centre, missionaries are resident in Hankow and Wuchang, and vigorous evangelistic, medical, and school work is being carried on. In seven neighbouring counties there are numerous converts. In one of these counties, Hiao Kan, there are missionaries, and it is desirable that as soon as possible four men should be sent, who might take up residence at points from which three or four other of these counties might be more thoroughly worked. At present, the work in this outlying district is superintended and developed by frequent visits by the missionaries, and by periodical conferences in Hankow, to which all the leading Christians are invited. Hunan, the anti-foreign province which has produced Chow Han, and which many think will yet produce the Luther of China, is near Hankow, and several Hunanese have been converted in the chapels there. The present membership of the groups of churches connected with Hankow is about 1,500. Chung King is the distant outpost of the L.M.S. in the west of China; it is a wealthy and important city. Our brethren are still battling with initial difficulties there. Daily preaching is being carried on, a hospital is doing capital work, and there is a good boys' school. A little group of converts has already been gathered in, and numbers come frequently to hear the Gospel.

The Foreign Secretary read a paper by the Rev. T. W. Pearce, of Hong Kong, dealing with the work on that island and in Canton.

South China, as defined by the Chinese, comprised four of the eighteen provinces into which the Empire was divided, and was inhabited by some 36,000,000 people, or one-tenth of the inhabitants of the Empire. Among the striking natural features of the region was the Great West River, which was destined ere long to become a "highway of the nations," while offering excellent river facilities for travelling inland, east and north. These gave the Christian teacher ready and convenient access to the largest centres of

population. To the whole of South China the point of entrance for missions was Canton. The southern, as distinguished from the northern Chinese, possessed superior energy, enterprise, and business capacity; but they had long been notorious for hatred to foreigners, and opposition to Christianity, except the Hakkas. The conditions of this field were singularly favourable as regards facilities for reaching large masses of uneducated people, and the possibilities of evangelistic effort were only limited by the totally inadequate number of foreign and native workers. As to the character and prospects of the native church, some expectations remained unfulfilled, but it must be remembered that native Christianity was seeking to build up native life on new foundations, which explained much that appeared discouraging. In the stronger missions there had been a steady increase from year to year in the number of native Christian communicants. The multiplying of small churches under village leaders was doing much to free Christianity from the reproach of being a foreign religion unsuited to the people of China. There was urgent need for teachers, foreign and native, to care for and build up these churches, still weak and few in number compared with the non-Christian masses, mere points of light in a world of darkness. Taking the L.M.S. churches in Canton, Fatsan, Tsung Fa, and Poklo, as representative, Mr. Pearce urged that means should be adopted to improve their position and outlook by a comprehensive, though not necessarily costly, scheme of education; and, in the case of adult converts, "teaching them to observe all things whatsoever I have commanded." Openings for extension and development were visible in many directions. For instance, it was felt by the more intelligent and influential section of the native Christian communities, that the time was ripe for a distinctively Christian newspaper to be published daily as the organ of the South China churches. A prospectus had been issued, and an earnest endeavour was being made to raise funds for this purpose. Missionaries who reached China fifteen years ago had seen a gratifying advance in woman's work. Protestant missions were at length beginning to reach the hearts and homes of native women. When in hearts and homes an entrance was found for the Gospel, the country might be declared "open" in the best sense to mission effort. The Christian Bookselling and Evangelisation Society had a wide and attractive scope for its operations. Industrial missions, yet in their infancy, were attracting considerable attention on the part of the native converts. A brief notice of mission work in Hong Kong brought the paper to a close, and showed that no agency existed on the mainland which had not its counterpart in Hong Kong. The "transforming influences" wrought by the British enterprise constituted an instructive and impressive object-lesson to China.

The Rev. R. M. Ross, of Amoy, read a paper upon the work in that district.

Mr. Ross remarked that the Province of Fokien, in which Amoy was situated, had become notorious through men who were conspicuous for robustness, aggressiveness, and independence, and these qualities marked the Amoy Christians. Hundreds of them had suffered persecution as heroes, and many had died as martyrs. The most encouraging fruits of the work in the Amoy district were the churches and College, and schools for women, girls, youths, and boys. The Amoy and Chlang Chlu churches and out-stations numbered some sixty. They were manned by men for the most part who had been trained in the College and schools of the Mission, and who were sustained by native contributions, which last year amounted to the magnificent sum of about £1,100. The churches had formed themselves into a union, called the "Harmonious Gathering," corresponding in constitution to that of the British Congregational unions, and the meetings were always looked forward to with earnestness and large expectation. The apostles of self-support were Messrs. Stronach, Macgowan, and Sadler; but the principle was introduced and established in the face of gigantic difficulties. The most arduous task in China was to get money out of a Chinaman; but the love of Christ had accomplished that task. In conclusion, brief reference was made to the Forward Movement, which was born of the Forward Movement at home. The Amoy Christians had undertaken to evangelise a vast field, 200 to 300 miles from Amoy, on a purely voluntary principle. Volunteers had commenced the work, and now one of the best and youngest pastors had resigned his pastorate, and become the leader among the pioneers into the Ting Chin Prefecture, where were millions without the Gospel. This brief paper furnished unchallengeable evidence that the Chinaman could be moved to do great things for God.

There being time for only one speaker, the Rev. Dr. Glover was invited to address the meeting. He said he

could, on behalf of all missionary societies, acknowledge the debt they owed to the L.M.S. for the scholarship of its missionaries, as well as for other things. He had seen the work at several of their China stations, and he wished that the constituency in this land had any conception alike of the magnitude and the worth of the work that had been done. But economic of money, the constituencies of missionary societies were wasteful of everything else, of human hearts and consecration, and left ripe fields to rot. As to the quality of the converts, he had, before going to China, rather expected to find a feeble kind of convert round the mission stations, but was happy to find the manliest sort of man that anyone could expect. While European missionaries had been massacred, some hundreds of Chinese converts had been killed. He (Dr. Glover) hoped Britain would not go to war to avenge the death of any missionary. That would have a lamentable effect on all the work. But he hoped the constituencies of their two societies would not leave the great openings without a worthier response.

The meeting then terminated.

MEDICAL MISSIONS.

S. H. Habershon, Esq., M.D., presided over the afternoon meeting, set apart for the review and advocacy of Medical Missions. The Rev. J. Lyon Turner offered prayer.

The Chairman remarked that Medical Missions should indeed warmly commend themselves, if only on the ground that our Lord and Master initiated the art of healing, combined with the ministration to the soul's great needs, and gave commandment to His disciples to "heal the sick and say unto them that the Kingdom of God is at hand." He (Dr. Habershon) thought it was peculiarly fitting that an afternoon should be devoted to Medical Missions, because he believed that some of the earliest pioneers of Medical Missions were agents of the L.M.S. Speaking from a doctor's point of view, he wished briefly to refer to what had been done of late years amongst Christian doctors to help on the work. The missionary societies looked for the sinews of war to Christian friends at home, who by their prayers and gifts supported the missionaries in the field, though such help was all too little. Realising that the societies could afford very little money to doctors for the purchase of drugs and instruments, a few Christian men at St. Bartholomew's Hospital started a Medical Missionary Society at the hospital for the purpose of keeping themselves in touch with the various doctors from the hospital in the mission-field, and helping them by grants. During the year £23 had been distributed in that way.

The Rev. R. Wardlaw Thompson read a review of all the Society's Medical Missions, prepared by Dr. J. C. Thomson, M.A., of Hong Kong.

The paper afforded a clear idea of the different lines along which medical work is being carried on—viz., medico-evangelistic itineration, dispensary practice, hospital treatment (including the care of lepers in asylums), and the training of native workers; and also included

a *résumé* as to their relative value, in order to an appreciation of the special difficulties under which some of the medical missionaries labour, and the special needs involved by these difficulties. Work in the hospital was one of the most fruitful of all missionary methods. INDIA: The four methods of work already indicated were seen in operation in the Neyoor district. The three other Medical Missions of the Society in India were in an elementary condition as regards fixed locations from which to work out; but many missionaries in isolated localities, though possessing no special qualifications, were doing what they could to alleviate suffering. CHINA was, perhaps, the most important sphere of Medical Missions, and in that country the Society was doing its best to establish such a mission at each of its centres. In MADAGASCAR nearly all missionaries, especially those living in country districts, were practically compelled by circumstances to treat the sick, but there were also three well-established and successful Medical Missions, besides a leper colony at Isoavina. In addition, there were trained native doctors carrying on medical evangelisation at other stations. In AFRICA and the SOUTH SEAS the scattered character of the population had not rendered it desirable to establish many Medical Missions; there being only one in Central Africa and one in Samoa. But in these fields, if anywhere, every missionary ought to be so far trained in the knowledge of ordinary diseases, and of simple remedies, as to be able to treat himself and their neighbours when the need arose. The paper closed with some suggestions as to what might be aimed at in the future.

Mr. Thompson also read a paper by Dr. A. Fells, of Neyoor, Travancore.

Dr. Fells wrote upon the subject of "The Place of Medical Work in the Mission Scheme: Its Temptations; Its Value as an Evangelistic Agency, and to Open Doors." The place, he maintained, given to medical work by the missionary societies was very different from that given to it by the Great Founder of Christian missions. For years the medical missionary was a rare curiosity, and they were now a very small hand compared with other workers. The Society had only four doctors in India. Much medical aid was, of course, given by the Government, but it was quite insufficient to meet the demands. Besides, many of those engaged by Government in relieving the sick were high-caste Hindus, whose caste rules of pollution made it well-nigh impossible for them to minister to the ordinary needs of Pariahs and other out-castes, or, at all events, to give that sympathetic treatment which meant so much more than the mere giving of medicines. Medical work deserved the widest recognition in the Mission scheme, irrespective of its spiritual results or of its influence in breaking down opposition to Christian teaching. There was no more efficient agency for the promulgation and actual demonstration of the Gospel, and that it broke down opposition and opened doors was being proved almost daily. It was among the in-patients that the best work was done. But there were very special temptations attending this branch of work, such as the tendency to crowd out the spiritual side, and in surrendering to another the privilege of speaking of Christ and His salvation the medical missionary left unexercised a power for good which no other could use for him. The spiritual destitution of the patients also rendered him liable to be drawn into the opposite extreme of being so absorbed in the work of evangelisation that the physical needs of his patients received but scant attention. Works of healing undertaken in the name of Christ should surely receive the missionary's whole mind and attention. In reality the power of a Medical Mission as a spiritual agency was just in proportion to the completeness of its equipment. A third temptation was caused by the necessity for the medical missionary to raise subscriptions for his work. Medical Missions could not be regarded as expensive agencies, and it lay in the power of the Church at home to save its agents from feeling the effects of this last temptation.

Dr. Lockhart said that he was the first medical missionary to China in 1838, and was the first Protestant missionary of any kind to Peking. For twenty-five years he worked hard day and night. Thousands of patients came to him. Dr. Hobson went out two years after himself, and rendered splendid service, especially by the medical hand-books which he wrote, and which were still read throughout China, Japan, and even in Corea. These books were beautifully illustrated by Dr. Dixon, a public servant, who was also

a Christian man. Hospitals were greatly needed in China, and he asked the meeting not to let the Medical Missions be starved for want of a little money.

Dr. S. H. Davies, of Samoa, said it seemed to him that if people only read their New Testaments, they would not discuss the question of Medical Missions any more. Perhaps there was no passage in the Bible which showed the sympathy of God for His people more than the 103rd Psalm, in which occurred the passage: "He healeth all our diseases." In the South Sea Missions the people felt pre-eminently an interest in the sick, and he had known Samoans to come over a rough road for eighty miles to procure a dose of medicine for a sick man. Hundreds of children died from the rude herbal medicines used, and it was a wonder that more natives did not die from the very rough "massage" treatment. The natives asked for some practical exposition of Christianity, and they could not have a more practical exposition than that afforded by Medical Missions. He felt from experience that every missionary should have some medical training.

Miss Benham, formerly of Amoy, said that medical women missionaries were greatly needed. Native women would not tell to men so fully what was the matter with them as they would to women; and men could not go into their homes as women could. She felt thankful that a medical woman was going out to the Amoy district, and only wished that three or four were going. The sphere for women doctors was limited in England, but in the mission-field they would find unlimited scope, and be received with gratitude and thankfulness.

The Rev. L. Dahle mentioned that the Norwegian Missionary Society had had a Medical Mission in Antananarivo since 1869. Mr. Dahle urged the importance of Medical Mission work, not only for relieving sickness, but as the only means of getting rid of "miracle doctors," charmers, and incantators in heathen countries. One of the greatest blessings medical missionaries could bestow was in restoring sight. A Norwegian doctor in Madagascar was a clever oculist, and had restored sight to about 300 persons, the joy of whom it was impossible to describe.

Mr. Thompson mentioned that the name of the doctor who had performed this remarkable work was Dr. Thesen, to whom all the missionaries in Madagascar owed a debt of gratitude.

As Dr. T. V. Campbell had been unable to prepare his paper on Medical Training, his brother, the Rev. W. H. Campbell, was asked to speak upon the needs of the Jammulamadugu district of South India. He said that every missionary should have some medical training, as he would certainly have to treat natives medically from time to time. He (the speaker) had the advantage of two years' medical training at Edinburgh, and since he had been in India he had treated 2,000 or 3,000 natives annually. He was greatly encouraged when his brother was sent out as a medical colleague, and a much larger number of cases were now

attended to. But his brother had no hospital, although he had been on the ground four years. It was pitiable that he should have to fret his heart away from this cause. The natives had themselves contributed about half the amount (8,000 rupees) required to build a hospital, and they were intending to commence to build in the hope that aid would also be forthcoming from home.

The meeting was closed with a vote of thanks to Dr. Habershon for presiding, that gentleman remarking, in response, that it had been a profoundly interesting meeting, and he had much enjoyed it.

THE GREAT BATTLE-GROUND OF THE NEW CENTURY.

At the commencement of the public meeting in the evening, after prayer by the Rev. W. E. Morris, of Market Harborough, the Foreign Secretary regretted and explained the absence, through indisposition, of the Treasurer (Albert Spicer, Esq., M.P.), who was to have taken the chair, and stated that Dr. R. F. Horton had kindly undertaken at short notice to fill his place. Mr. Thompson proceeded to read the following extract from a letter he had received from Mr. Spicer:—

Mr. Spicer expressed his deep regret at being unable to preside, as he wanted to say a word on India's claim to the thoughtful and sympathetic consideration of all Christian men and women from the standpoint of one who had seen our Indian field and who now saw our administrative work there from the House of Commons. "We are," said Mr. Spicer, "rightly pushing the natives forward in the Government service, and they are being elected in overwhelming numbers, as against Europeans, on municipal and district boards. These men are in the main those to whom an English education has meant the pulling down of belief in their old religions, but as yet no building up on firmer foundations has taken place. It will be a dark day for India if her affairs are largely in the hands of those who are destitute of faith and all religious principle. For Christ's sake first, and then for India's sake, we must do our part in extending Christ's Kingdom in that land, in the management of which we have undertaken so huge a responsibility. Someone said at the Convention yesterday that in education the Government is doing all it could. I wish I could find proof of that. There are, all told, in India now 4,000,000 children receiving some sort of education; but the number should be, in proportion to the figures at home, nearly 50,000,000. The Government spend on the army in India 25,000,000 tens of rupees; on education 1,500,000 tens of rupees. With every allowance this disproportion is too great, in my opinion, to justify the remark to which I refer. As Treasurer of the Society, I also wish to put the present position of affairs before you. The Centenary Fund will tide us over a little while, but the crux of the position is that our present income falls £20,000 short of the sum annually required to sustain the present number of European missionaries. Do our constituencies want some recalled? I do not believe it."

Mr. Thompson also announced with great satisfaction that he had during the week received a promise from friends to give £250 for a hungalow on the hills for the Chung King missionaries, and £300 for a second hungalow on the hills for the Hankow Mission, both in memory of the late Walford and Mary Hart, and both for the use of missionaries in times of sickness. And Mrs. Walford Hart, whose last message to her parents was that she was glad she went to China, had made provision in her will for a sum of money, which he thought would provide the buildings required for the Wuchang Mission, to be paid over to the Society, in loving remembrance of her brave work there, and in token of her sympathy with the Society's work in days to come.

The Chairman solemnly declared that he had a strong conviction that the true "Chairman" of the meeting was our adorable Lord and Master, and that He had been present at all the meetings. He (Dr. Horton) had brought with him a copy of the letter which, a few years ago, Professor Armitage wrote and circulated privately, and to which he asked him (the Chairman), Dr. Berry, and the Rev. Arnold Thomas to put their names, because he was too modest to confess that he had written it, while the other signatories on their part were only glad to recognise in the letter the message of their Lord and Master. He (Dr. Horton) took the precaution to preserve several hundred copies of it, because he felt that a day would come when the Forward Movement would flag, and when people would be asking who set it going, and his intention was to ask the inquirers to judge who wrote the letter and what it meant. He would gladly send copies to any who forwarded a stamped wrapper. In a sense Mr. Armitage wrote it, and yet he did not. They recognised that someone else had been speaking to him and told him to write the message to the churches. If the Lord had said that the Society was to go forward, He had not since said that it must stop. At the present stage in the Society's history it was of the utmost importance to understand that He and He alone was the Head, the Leader, the Chairman, and the Director of this great Society. That morning, before he received Mr. Thompson's telegram, he had been meditating upon the words of Hosea: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord till He come and rain righteousness upon you." Those present were the Lord's ploughmen to break up the fallow ground in the churches. Directly the fallow ground was broken up they would find that the churches did possess the money needed. In conclusion, Dr. Horton referred to Mrs. Hepburn's "Life of Her Husband," as like a beautiful message from God at the present time. "It is these missionaries who teach us what prayer is, and keep us in a constant realisation that we are dealing with a living Lord whose resources have never yet been touched, and who practically is at the beginning of His work and not at the end." He (the Chairman) calculated that three years ago there were not twenty prayers going up regularly for the missionaries outside the Board of Directors, but now there were 20,000 members of the Watchers' Band engaged every day, and certainly every week, in prayer to the Captain of all the hosts.

The Rev. A. P. Begg, B.A., of Calcutta, after saying that he feared there was some decadence of the missionary spirit in rural Congregationalism at home, attributable to the smaller extent to which laymen were employed in local preaching, went on to speak of his ten years' work in Calcutta, which he thought would still be one of the great missionary battle-grounds. They had always been fighting there. They fought the East India Company until its death. The same difficulty seemed now to exist in

Khama's country. The interests of these trading concerns was too often at variance with the interests of the Kingdom of Christ. There were half-a-dozen missionary societies at work in Calcutta. England, Scotland, Wales, and America were alike represented; and the societies had come to be recognised in their corporate capacity as one of the bodies to be consulted by the Government of the country. They had fought both with and against the Government. The work of the past had resulted in many changes in the customs of the people. Children were no longer thrown into the rivers as offerings to the alligators whom they worshipped. Widows were no longer burned with the bodies of their deceased husbands. The present Hindus did not realise what the religion of their grandfathers was. Many of them were Christians at heart, but still called themselves Hindus. But widows, if not burned, were still in an unhappy condition, being too often condemned to live a life of physical and moral degradation such as he could not specify. If the devil had gone out as a barbarian, he had, in too many instances, come back as a polished gentleman, and he was more difficult to deal with in that aspect. However, they were not without moral support from the Hindus, and recently when the Commissioner of Police in Calcutta said that he could not follow the lead of the missionaries, as he had not the sympathy of the bulk of the people behind him, a meeting was held by educated Hindus, which the speaker was asked to attend, to protest against this utterance. In conclusion, Mr. Begg gave instances of native generosity and sympathy, and said that the mission work was undoubtedly gaining on the affections of the people.

The Rev. E. Lewis, of Bellary, expressed his strong opinion that there was not a grander battle-field for the future than the district of South India. There were still tremendous fortresses of Hinduism to be pulled down, and they would have to work hard for many a long year before they would make any impression at all upon them. Some attempted to tell with mathematical precision just the number of converts they might expect in the next hundred years. He (Mr. Lewis) had no faith whatever in such calculations, but believed that they would see far more than even the most sanguine led them to expect in the way of leading men to the Lord. Their object was to conquer South India for the Lord, but they must know the conditions and count the cost. The most critical and important point was where they came in contact with the advancing, earnest, and reforming part in Young India. Educated in English, many had given up the practices of Hinduism and had tasted the sweetness of English thought. There were in them many things to be corrected, as well as many things to be admired and loved. He had never met a Hindu concerning whom he had not felt: "If that man were only a true follower of the Lord, he would be an incalculably better, nobler, truer man." They were in sympathy with the missionaries to a great

extent, but they had no thought of becoming Christians. They were men of great influence, and were bound to be the leaders of the people. They would be formidable enemies, or "as the host of the Lord" if converted. He felt that the finest talent in the churches at home, the highest intellect, the most consecrated and devoted men, should be sent out to engage in this battle. If that stronghold was won, the warfare would then have to be carried among the great caste masses in towns and villages. He believed that God looked upon the homes with great longing and desire, and it was their object to set up in every village and town the Kingdom of Christ as the ideal Kingdom. As to caste and idolatry, he did not counsel immediate action in regard to the former, because it was in their blood, and the system could not be changed until the blood of the people was changed in regard to it. And if they were to sweep all the idols into the deep sea, they would not destroy idolatry. They must publish His love who said: "I, if I be lifted up, will draw all men unto Me." There was an impression that the out-castes were the masses of the people and the caste people were the few, but the reverse was the case. There was a tendency in Christianity to at once draw the depressed classes. There was something most charming in winning these people to Christ. Let the critics come and see with both eyes, like honest men, and they would know that thousands of men and women had been brought from the depths of degradation among the depressed classes, and were now as kings and priests unto God. Hindus felt that there was nothing in Hinduism to help the depressed classes; that nothing but the kindness of the Christian hand could lift up and establish them in the way of righteousness and prosperity. If at the end of fifty years there was a single village of the depressed classes out of the reach of Christ, it would be on account of the indolence of the Christians at home.

Miss Roberts, of Tientsin, spoke of the needs of the women of China. She said that hospital work amongst them was a precious work, especially when done in the spirit of Christ and with the heart on fire with the love for souls. Mothers' meetings and cottage meetings were useful gatherings amongst these poor women. What was the great hindrance to the success of their work? It was the same hindrance as in England and elsewhere, and might be summed up in the one word, Sin. One of the besetting sins of the Chinese was pride. They could never forget that they had an Emperor 2,513 years before Christ. Their ancestors at that time also knew something of writing and something of astronomy. Women were much looked down upon in China. It seemed to be felt that, if treated kindly, they would become familiar. If the great evil in China was sin, the great remedy was Christ. If these poor women once got the love of Christ in their hearts they would then feel that life was worth living. They were very industrious, making the whole of their husbands' clothing, from the picking of the cotton pods and

the spinning and weaving of the cloth. They also made their husbands' hats and boots, cooked the food, and attended to the children. So that they could not be called idle. Those who desired to win victories for Christ amongst these women must study and exemplify the life of Christ in its humiliation and obedience, and even unto death itself. Christ made Himself of no reputation, but took upon Himself the form of a servant and submitted Himself to death—even the death of the Cross.

The Rev. Dr. Muirhead, of Shanghai, very appropriately remarked: "We are now holding a council of war." The field which he represented was, he claimed, the greatest and possibly the most difficult field to win; but the opening of the way and the diffusion of knowledge were all in their favour, compared with former days, although in the main China was the same now as she was ages ago. The battle had still to be fought, yet with the assurance of more complete success. The Doctor singled out three special elements ranged against the Gospel army—the three systems of Confucianism (or self-regeneration), of Buddhism (or self-abnegation), of Taoism (or self-development), which, however different from each other, were spoken of as practically one in character and in aim. They were universally prevalent, and were all marked by one common feature—viz., man's own self in the spirit and practice of the whole. The fundamental point of Confucius began with the reformation of the heart, and then the family, the community, the State, and ended in the pacification of the Empire. Altogether, it was a marvellous system of humanitarianism, and so far demanded very high commendation. It was sustained by millions of scholars, who looked with contempt and scorn on all who differed from them. Buddhism consisted in the suppression of every moral and emotional principle, and even of life itself, till it ended in a state of utter unselfishness, and finally of annihilation. That was the philosophical aspect of the system; but it was given to the common people to believe in a future state of happiness called "The Western Heaven," which was to be reached through a long series of numberless transmigrations. That was the current belief of millions in China, taught and arrived at through a course of idolatry, personal asceticism, and all manner of good deeds at the hands of the people. Taoism, or Rationalism, maintained that man was possessed by the moral nature, which it was his part to exercise and develop, so as to reach forward to his proper dignity and position. It had become grievously corrupt, and had fallen into an idolatry of a debasing kind, the priests being of the lowest character, while in the services masses for the dead were performed. On the other hand, how was the Christian Church arrayed in the conflict? Their weapons were the terms of the Great Commission. Only let those terms be carried out in their fulness, and in the consciousness of the Redeemer's presence and the power of His promised Spirit, and they could go forward in the assurance of a splendid

victory. These same tidings had been effectual in the conversion of tens of thousands to the faith of Christ, and for the salvation of their souls. The Bible and Tract Societies had done splendid service. The one idea of the missionaries was to preach Christ by all the means in their power; and, on account of the intelligence of the people, and their appreciation of moral truth, it was a magnificent sphere. He (Dr. Muirhead) was thankful for all the union and co-operation existing among the missionary societies in the field; but it was needed to a much higher degree as tending to the joy and strength of the native Christians. Thinking the meeting might like to have an explanation of the present state of affairs in China from one who had spent nearly fifty years in the country (a proposal which the gathering loudly applauded), Dr. Muirhead remarked that there was a national antipathy to foreigners throughout the land. This was explained by the systems which he had described as current among the millions of scholars. The scholars were full of pride and hostility to foreigners, and were the ruling powers in China. The opinions of the ruling powers were easily ascertained and readily followed out by the multitudes beneath them. He (Dr. Muirhead) blamed chiefly the ruling powers for the sad occurrences that had taken place, and it was needful for the Government to take a high and positive stand in the matter.

The large gathering then separated. The Choir of Lyndhurst Road Congregational Church, Hampstead, led the singing, with Mr. Macey at the organ.

FRIDAY.

Two hours, on Friday morning, were devoted to the subject of the training of native workers, and a portion of the third hour to the question of self-support and self-government in the native church. The Rev. S. Pearson, M.A., of Manchester, in his opening remarks, especially deprecated the propagating of unnecessary differences amongst native hearers. It was not necessary to set down any particular form of church government, but only to preach the everlasting Gospel of Jesus Christ. This was the rule of the L.M.S., and it would be well if it were the rule of all other societies. The silk hat was considered by Englishmen to be the final consummation of civilisation, but it was not considered necessary to advocate its use by the natives of New Guinea or Fiji. Nor was it necessary to urge upon heathen communities any "ism," or to point out to them the niceties or subtleties of theology, however important these might be amongst scholars at home. Let them send out the truth first, and the theological varnish afterwards. In conclusion, the Chairman reminded the audience that Christianity was indigenous to these Eastern lands, where it was born, and he looked forward to the day when Jesus Christ would be recognised everywhere as man's Prophet, Priest, and King.

Four papers on the Training of Native Workers were read by the Revs. J. G. Hawker, of Belgaum, South India; S. J. Whitmee, formerly of Samoa;

W. E. Cousins, M.A., of Madagascar; and the Editorial Secretary read one by the Rev. John Brown, of Taung, South Africa. The points dwelt upon were:—(a) Statement of our Present Training Institutions. (b) Questions of Policy: How far should Missionary Societies go in Training Native Ministers—in Literary Course, in Biblical and Theological Study? The Relative Value of English and the Vernaculars as the Medium of Instruction. Should the Society be responsible for the Employment and Support of all who pass successfully through Training Institutions?

In his paper, Mr. Hawker said the L.M.S. had five seminaries in India, with an aggregate of 107 students, and two other seminaries had been sanctioned. In the South India District one seminary was at Bangalore and one at Gooty, the former teaching in English and the latter in Telugu. There were probably about three-quarters of a million of English-speaking Hindus, who formed what was often spoken of as the "educated class," and were very dissatisfied with their ancestral customs and faith. Evangelists for this class should be graduates, and well trained in the modern controversies raised by scientists and Bible critics, in political economy, mental philosophy, theology, and Church history. They should be trained in India, and a Union College was very desirable, for the so-called uneducated classes of Hindus numbered 261 millions. Large numbers of evangelists were required, who should first be well trained in their own vernaculars. By training in the vernaculars a larger staff of native helpers could be supported. Arts or the subjects of a general education should not be taught in the theological colleges and institutions. The Society should not consider itself responsible for the employment of those to whom it gave a general education, but should not ask young men to spend four of the best years of their early life in studying theology without a reasonable prospect of ability to subsequently employ them. Unemployed theological students found themselves without the means of support, and with an education which did not directly help them to obtain it. Much disappointment was the consequence, and distrust of the theological institutions spread in the native churches.

Mr. Whitmee remarked that, the population of the Polynesian Islands being broken up into small communities, a very large number of pastors was required in proportion to the population. For example, the adherents of the Society in Samoa might be said in round numbers to be about 28,000, with 160 pastors; or, on an average, a pastor to every 155 souls. Counting also those who went to other islands as missionaries, one man out of every thirty-three gave himself to the ministry. It was astonishing how well the native ministry had been maintained throughout Polynesia. The training which they received in the early days served mainly to make them men of the one Book, lack of other training being largely made up by the special help given by the English missionaries, who supplied them with material for their sermons. It might be questioned whether congregations did not now sometimes suffer through its discontinuance, though, as a matter of fact, many of the sermons of former years were still in use. As, during recent years, most of the people had gained wide knowledge, it was necessary that the standard of culture amongst the pastors should advance. Mr. Whitmee desired to see larger opportunities for culture afforded to the more capable students. Considering how restricted was the existing literature in any Polynesian language, if the most capable students had such a training as he sketched out, a fair proportion of them would be able to use to advantage English books. Recognising the necessity of preparing the pastors and churches for independence, Mr. Whitmee revived a proposal made by him more than twenty years ago, that a college for ten or twelve students should be established near Sydney, to which the few outstanding men from all the Polynesian missions should be sent for a three or four years' course entirely in the English language, of which they should have a previous knowledge. This broadening culture and association with Australian churches would fit them to gradually take the place of English missionaries.

The Rev. W. E. Cousins, M.A., stated that the College at Antananarivo was the most prominent object on the Faravohitra Hill, the English quarter of Antananarivo. The present handsome and spacious building was opened on January 18th, 1881. The number of students taught since 1869 had been 431. These had become native pastors, evangelists, missionaries, or Government officials. The work was carried on with earnestness and efficiency by the present tutors, the Revs. J. Sibree and J. Sharman, B.A., B.D., with their native assistants. The College was an evidence that they believed that men needed some previous intellectual training and equipment before becoming public religious teachers. The education given was a good all-round training—intellectual, spiritual, and practical. The teaching was mainly in the native language; but the standard attained was as high as the general state of education in the island would allow. Among the failures of the College might be named two particulars:—(1) Few of the students had

become pastors; (2) the secular classes had not attracted as many young men as they had been expected to do. But much good work had been done, and the College had a useful career before it. Suggestions for its future were: bestowing great attention on the study of theology and Biblical subjects; doing all that could be done to attract non-theological students to the general classes; making the study of the French language more prominent; endeavouring to arrange for graduated examinations that should lead to the granting of diplomas or degrees. The main lines had been wisely laid down; development along these lines, with continual readjustment to changing conditions, was what was required. The Mission had in this institution an agency that would yet have great influence in building up in Madagascar a Scriptural theology, and in developing a strong and well-instructed native church.

Mr. Brown, while rejoicing that God made use of untainted men, said he had never heard even such helpers preach without a conviction that they would preach better were they better taught. Trained preachers, of course, made mistakes, but for the most part they were preachers to whom even the missionary could listen with satisfaction, and commanded a readiness of utterance which few Europeans could command. One of these men was taking full responsibility of the work on his (Mr. Brown's) station during his absence on furlough; and he had every confidence that all was going on well. Then, again, the untrained preachers themselves felt the value of teaching. As yet there was no difficulty in finding men eager to be taught, and during the previous year he had recommended four young men for the Institution from his own district. In his opinion the Sechuana language was the only language in which they could be taught; the time when they would be able to profit by English teaching and English literature was still far distant. What was needed was a training that was most likely to make the preachers "mighty in the Scriptures," and nothing should be taught which would tend to weaken in the slightest degree their confidence in the Scriptures as the inspired Word of God. They were not yet prepared for the Higher Criticism. There should be as small an intermixture of man's theories as possible. The staff of trained preachers should be increased. Over thirty evangelists and preachers who had been trained at Krumman were at work, and twenty of these were paid. As yet their support had depended upon the contributions of the native Christians and native adherents; and he thought this method should be developed to its utmost capacity before any other method was substituted for it. Help from home should only be given—if given at all—when all other efforts had failed; and they had not yet reached the full measure of possibility in this respect in Bechwanaland.

In the discussion which followed, the Rev. E. Lewis mentioned that after the visit of Mrs. Besant to Bellary, two years ago, when she counselled the Hindus to stick closely to their own religion, some representatives of a Hindu propagation society visited a village, and were so completely brought to book by two of the Mission catechists, that they had to acknowledge their defeat, and declared: "We won't venture to meet with these Christian catechists any more." This proved the necessity for the Mission workers to be completely acquainted with Hindu teaching and literature.

The Rev. W. H. Campbell hoped that practical steps would be taken to induce the missionary societies in India to establish such a college as had been suggested, but he trusted that training in the vernacular would be included in the curriculum, so that the students might really grasp ideas. A vernacular literature was also a great need in India.

The Rev. A. P. Begg, B.A., gave some interesting facts descriptive of the work of the London Mission College at Calcutta. It was the outgrowth of eighty years of continuous work. At even that early date young men clamoured for an English education, and said: "Teach us, at least, the New Testament in English." English teaching therefore began through the pressure of the students themselves, and

had not been pressed on the natives by the missionaries. The College cost £2,000 a year, but did not receive a penny from the Society. There had also been a local Missionary Society for seventy-seven years, and the staff of native missionaries now outnumbered the European staff. Mr. Begg mentioned that the best English literature was always acceptable and beneficial to the students. There was a feeling that secular education was not enough. The Government were calling for reports on what the missionary societies were doing in moral training, and the University of Calcutta had made the study of theology a compulsory subject. That was something to be thankful for.

The Rev. W. B. Phillips, of Calcutta, said that one of the brightest signs of the new century was the extent of the native ministry in India, and he appealed for the fullest encouragement at home of the theological part of the work. He hoped to see a minister set apart as a theological professor.

The Rev. J. P. Gledstone suggested that it would have been of great advantage to have had a paper indicating what was done in our own land ages ago in regard to the supremacy of Latin, or the vernacular, in the evangelisation of the people. He thought Mr. Campbell had quite dispelled the idea that English was to be the universal tongue in India, with its 260,000,000 of people speaking vernaculars. The more the missionaries could do to get hold of them through their own languages the better it would be.

The Rev. W. E. Cousins, M.A., in reply to a question, said he did not think that the Society's work in Madagascar was at an end because of recent events. God would take care of His work there. The terms of the Zanzibar Treaty guaranteed full liberty of teaching and preaching in Madagascar; and the French Government would be well advised to enlist the sympathy of the Protestant population, instead of seeking to persecute them.

The Rev. A. T. Saville, formerly a missionary in the South Seas, agreed that it would be a very great mistake to give converts Anglicised Christianity. The speaker confessed that he had felt a certain amount of pain and disappointment because no reference had yet been made to the Society's "first-born," the Tahiti Mission. Almost all of the good work done in Polynesia originated in the work of the Tahitian teachers in the early part of the century. Mr. Saville disagreed with Mr. Whitmee's suggestion as to the establishment of a training college at Sydney, for South Sea workers, to be trained in English. He thought their own home environment was much more morally healthful for them.

Mr. Whitmee explained that he meant the training of, say, one student in a hundred in that College, that he might take the place of English missionaries, and give the islanders the benefit of English literature.

At this stage the Rev. G. Cousins acknowledged the great kindness and assistance of the friends who had afforded hospitality to the delegates, and of others whose offers they

had been unable to accept. He also acknowledged his own and the Rev. T. Grear's great indebtedness to the Rev. A. Mearns in helping in this department. He then cordially and gracefully thanked the representatives of the press for the very excellent services they had rendered throughout the week.

The Chairman thought the Convention had been so good that it ought to be repeated occasionally in the provinces.

The Rev. R. Dolby also warmly acknowledged the kindness of the hosts, and the completeness of the arrangements made at headquarters; and the Rev. A. G. Prichard, of Denton, Norfolk, thanked the editor of the *Independent* and the subscribers to the fund started to aid country ministers to attend the Conference.

The Rev. R. Wardlaw Thompson, speaking on self-support and self-government in the native church, as affected by considerations of race, previous religion, and present social conditions, said he wished to formulate some answer to the constantly recurring question: "How soon may we expect to be relieved from the burden, responsibility, and expense in older mission-fields, so as to be able to push into regions beyond?" Much had already been done towards self-support. Last year £28,454 was raised and expended in the Society's mission-fields abroad, the larger part of this representing direct contributions for the support of church ordinances and the propagation of the Gospel. After particularising what had been done in the different countries, making up the result shown, the speaker said this was satisfactory and encouraging, and some were asking: "Is it not time for the Society to withdraw entirely from fields which have long been its care, and leave these older Christian communities full responsibility in all that relates to their own church government, and the diffusion of the Gospel amongst their neighbours?" But when they began to look closely into the matter, they saw how complex it became. Their work was being carried on among many races which differed from each other (as much as from ourselves) in their past history, political relations, intellectual and moral condition, and material resources. In the South Seas there were many churches, liberally supported by prosperous native Christians. But they were a people without a spiritual past, and they were, largely from the nature of the climate, a sensuous people. Christian knowledge had not yet formed public opinion nor hardened into principle, and to withdraw from them altogether at present would be to leave them in a most perilous position. The conditions of the work in India were different. Here the masses of the people were poor, and they could not afford to maintain an efficient native pastorate, because educated men could command high salaries in many walks of life. Yet an educated ministry was more needed in India than in any other part of the mission-field. In China native independence might do something to solve this question, but in India the chief hope lay in the direction of the raising up of a class earning higher wages as the result of education. Christians at home needed to guard

against impatience, while, on the other hand, those who had to do with native Christians must not exaggerate their weakness and be too timid in trusting them.

The Rev. J. P. Gledstone thought they might rest content that the best was being done at once to develop the self-help of native churches, and, at the same time, never to cast them upon themselves before they were strong enough. The Malagasy had been blamed for many existing evils, but they practically stood in the same position as did Britain in the year 50 A.D. They had, rather, abundant ground for giving thanks to God. Mr. Gledstone expressed the great joy which had been afforded to him by the deep and unflagging interest shown in the Convention.

The Rev. J. G. Hawker pleaded, on behalf of the native churches of India, that the Christians at home should not be impatient for them to run alone. The chief policy of the Society was, of course, an evangelistic policy, but at the same time he thought their real strength was in the building up of the churches.

The Rev. Dr. Jenkins, ex-President of the Wesleyan Conference, said his experience on the question dealt with by Mr. Thompson had led him to a conclusion which he was hardly prepared to re-consider. The more they nursed the native churches the better they liked it. They liked the milk of the Word and also of the nursery. Churches upon which more responsibility was placed developed a vigour and independence which were not ordinarily characteristic of the native mind. He did not advocate leaving them absolutely alone; and he prayed that on this difficult problem a higher wisdom than their own would be given to the leaders of all the churches.

The Convention then adjourned.

CHRISTIAN LITERATURE IN THE MISSION-FIELD.

Very appropriately the Rev. R. Lovett, M.A., one of the Secretaries of the Religious Tract Society (to which we and other missionary agencies owe so much), presided over the Afternoon Conference upon Christian Literature in the Mission Field. The Rev. A. M. Carter, B.A., of Upminster, offered prayer. The Chairman traced the foundation of the successive missionary societies, followed by the Religious Tract Society and the British and Foreign Bible Society. Wherever a Christian worker had gone among the heathen, and had sent a request to the Religious Tract Society for help, the need had been met, no matter what society he was connected with; the only limit to their giving being the power to give. The men who founded the Tract and Bible Societies were practically the men who founded the London Missionary Society. Many people thought that those founders were so absorbed in foreign work that they had no sympathy for work at home; but the contrary was the fact, for the men who did most for the foreign missionary enterprise were the first to see the openings for work close at hand. The first piece of foreign missionary literature work done by the Religious Tract Society was, at the request of the London Missionary Society, for the benefit of the French prisoners languishing in England, while the first enterprise in connection with work in India was for Mr. Gordon, of the London Missionary Society, at Vizagapatam, who wrote:

"We are just getting a tract ready for the press, to be printed in Telugu, in order to precede the Gospel." The sentiment thus described had been the key-note of all the subsequent work of the Religious Tract Society. That Society could also say that they had helped to circulate the Gospel in 213 different languages, while the Bible Society had aided in the spread of the whole or portions of the Scripture in 326 languages. The way in which, far beyond the circles reached by the preacher, Christian literature created by missionaries had permeated life and thought, had tended rapidly to lift heathen peoples in the scale of civilisation. The Religious Tract Society had spent a large sum of money in providing paper for printing Christian books at mission stations; and altogether from the first the Society had spent £685,000 in developing Christian literature abroad. But the work as yet accomplished had been largely experimental, and he (the Chairman) believed emphatically that the time had come when the great missionary societies should cease to lean upon tract societies for the main supply of their literature; but should themselves face the question and choose in each district missionaries who should give themselves to the development of literature. In fact, he regarded it as one of the most pressing departments of missionary labour to-day.

The Rev. G. Cousins read a paper answering the proposition: "What has already been done by the Society in the Direction of Christian Literature in the Mission-field."

Mr. Cousins said that in the early days of the Mission in Tahiti the printing press was set up; yet, apart from translations of the Bible, educational and hymn books, and simple periodicals, there seemed to be no literature yet in existence for the ordinary South Sea Islander, though the native pastor was better off. There were no traces of early Christian literature in the Cape Colony; but the language of the Bechwanas was reduced to writing by Moffat and others, and the foundations of the Sothwana literature were laid by them. The unwillingness of the Matebele to learn had checked the production of many books in Sentebele. A good commencement had been made in Central Africa, though there and in New Guinea it was still a day of small things. Ten years ago it required twenty-nine octavo pages simply to give the titles of the books relating to Madagascar that had been issued, and that list had been lengthened since. The share by L.M.S. missionaries had been a large one; but other workers had contributed a fair quota. In China, from the days of Morrison onwards, the missionary had made good use of his pen. The catalogue of the American Presbyterian Mission Press showed a creditable production of several hundred different publications prepared by the missionaries as a whole. Recently it was stated at Shanghai that "a history of Bible work in China would be to a surprisingly large extent a history of the L.M.S. in China." In India, for the English-speaking Hindu there were all the resources of evil as well as good English literature. For the masses of the vernacular-speaking Hindus there were at present only a few scraps and crumbs. After detailing what had been done in North India, Mr. Cousins stated that the most extensive literary work of the Society had been accomplished in the Madras Presidency and Travancore. Still, no special provision for the preparation of books seemed to have been made, although from the commencement many of the missionaries and native helpers had taken a leading part in the production of Christian literature. It was his (Mr. Cousins') conviction that a more intelligent, more determined effort to supply attractive vernacular Christian literature should be inaugurated, and the churches at home needed to be aroused to a sense of the need.

The Rev. A. A. Dignum, of Salem, South India, read a paper illustrative of "The Nature and the Extent of the Present Need," the scope of the inquiry being confined to India.

The rapid spread of education had largely increased missionaries' opportunities, and extended the need of Christian books. There were to-day over thirteen millions in India who were able to read. Within this community were two great classes: first, those who had been educated through the medium of English; and, second, those who had been educated in the vernaculars. There was a third class, the native Christian community, which, as having special wants and claims of its own, but as belonging exclusively to neither of the other two great classes, deserved separate treatment. With regard to the first class, the influences, both good and evil, of the new learning were indicated, and were shown to have an important bearing upon the nature of their reading wants. Their reading was very largely confined to newspapers and to cheap pernicious literature, which was widely circulated amongst them. Some of this literature was of low moral tone; some of it was avowedly anti-Christian. The reading tastes needed to be diverted into purer channels by the supply of cheap, healthy Christian books. Efforts should be made to form reading habits among those educated in mission schools and colleges. Libraries should be improved and their usefulness increased by opening them to students who had passed out of the schools. The agency of the newspaper press should be more largely employed. The series of present-day tracts should be extended, with a view to meeting the special difficulties of the educated classes, and in setting forth in an up-to-date form the distinctive truths of Christianity. With regard to the second class, except in the direction of Bible translation, the great work of providing Christian vernacular books had made little progress. Education had created new wants, stimulated intellectual activity, and largely increased the number of readers. It was only during the past century that the vernaculars had become literary languages. New channels had thus been opened for the streams of knowledge. "The missionaries were the first to cast type in the vernaculars," but the agency of the printing press soon ceased to be their monopoly, and was now largely used by the natives. The demand for books was borne testimony to by the rapid increase of publications of all kinds. The indigenous literature was largely injurious. Its unsatisfactory character necessitated the supply of general Christian literature to meet the growing needs of an ever-increasing number of readers. Up to the present the work of the Mission had been limited to school books and translations of English works. An indigenous Christian literature was urgently needed, and for providing this literary talent must be encouraged amongst and developed by native Christians. A better class of distinctively Christian books to meet the wants of intelligent inquirers was required. A vernacular Life of Christ, not the reproduction of a Western mind, but the production of an Eastern mind to whom the Christ had been revealed, was a desideratum. Tracts and pamphlets in reply to the numerous and widely-circulated publications of the infidel press were wanted. The native Christian community had its special wants, and had special claims upon the care of the missionaries. It was rapidly acquiring a prominent and leading position in South India, owing to its educational progress. The native ministry, however, was not keeping pace in regard to culture with the general educational advance of the people. Only a small proportion of the large number of native ordained agents were qualified to take a leading part in the religious life of the country. With a few notable exceptions they did little in the way of providing Christian literature. Books were wanted by them to aid them in their ministerial work. Commentaries and other helps to the study of the Bible, and up-to-date theological works, were deplorably scarce. Books of a general kind were wanted for native converts, and a larger supply of newspapers and periodicals for the home circle.

The Rev. Dr. Jenkins was strongly in favour of an extended native Christian literature, to be written by educated natives. Missionaries had often translated English theological books to be read only by themselves—not an uncommon experience with the writers of theological works in this country. If a book was not attractively written it was in vain to publish it in India. There were native writers who would undertake the work if encouraged to do so. The translations of the Bible into the languages of Southern India had been so excellently done by the British and Foreign Bible Society that they ranked as classics, and were so read and regarded even by non-Christian natives.

The Rev. E. Lewis said that during a tour of seventy-four days in 145 villages he sold 10,000 publications of various kinds, many of them to people who could not even read, but who got others to read them to them. The natives would pay for good books; but mere translations of English books were of no use.

The Rev. L. B. White, D.D., of the Religious Tract Society, referred to the original proposal to form his Society on one of the anniversaries of the L.M.S., a proceeding which he thought might not be altogether agreeable nowadays. On behalf of the R.T.S., he wished to say how much they had been indebted to the L.M.S. for their co-operation in the special work of the Tract Society. The Directors of the L.M.S. had been honourably distinguished for the great importance which they had attached to the production of Christian literature. An extension of this work was greatly needed.

The Rev. E. P. Rice, B.A., was afraid there was an impression that the workers in India were far better provided with religious literature than they really were. The first missionaries prepared grammars, dictionaries, and school books, but the last-named were out of date, and were, in the absence of revised books, being supplanted by others prepared by Hindus and full of Hindu ideas and mythology. The Mission books ought to be revised to meet the needs of the present generation. In addition a new departure in literature was needed, which must be provided by the people themselves, but this they would not do unless they were started in the path. Nearly all the L.M.S. presses had been closed; whereas the Wesleyan Missionary Society had set a worker partially free for literary work, and he was circulating a weekly Christian newspaper, which was reaching towns and villages far and near. To advertise Christianity they must put it into print, that it might be multiplied widely and circulated throughout the whole Empire. The need could only be met by the appointment of literary missionaries in each linguistic area, to be assisted by a staff of helpers.

The Rev. T. Bryson said there was not the difficulty of different provinces and languages in China. They in China were greatly indebted to the Religious Tract Society, not only for tracts, but for many good books. Missionary activity had stirred up the new preaching of Confucianism, rival hospitals, and anti-Christian literature of a degraded type. It was singular that from a recent inquiry it should have been discovered that tracts written by some of the earliest missionaries were still amongst the most popular in China. In conclusion, he bore testimony to the value to missionaries of translations from the Chinese into English—of Chinese literature by Drs. Legge, Chalmers, Edkins, and Eitel.

It was announced at the close of this session that the names of friends who desired to have copies of the full report of the Convention, to be issued by the Society, would be received by the Secretaries.



In the evening a very large congregation assembled at a devotional service conducted by the Rev. T. Nicholson, of Bromley, and at which a sermon was preached by the Rev. J. Stalker, D.D., of Glasgow.

After the hymn, "Faith of our fathers" (Faber), had been sung, the 60th chapter of Isaiah was read, and the anthem, "Jesu, Word of God Incarnate," was then rendered by the Choir of Park Chapel, Crouch End, led at the organ by Mr. Josiah Booth, their organist. Prayer followed (in which a special petition was offered for fellow-Christians in China and Madagascar in these times of unsettlement and peril), and was succeeded by the singing of the hymn, "Who is this" (R. Jackson), to the tune "Tintern Abbey."

Dr. Stalker then announced as his subject, "The Royalty of the Son of God," and his text from Psalms ii. 6: "Yet have I set my king upon my holy hill of Zion." He said he was recently looking at a picture by Meissonier, and he was struck by the way in which the artist had in very small compass conveyed the idea of great space. In poetry, too, the highest master of the art sometimes compressed vast-reaching thought into a few lines. But nowhere was this power more manifest than in the 2nd Psalm. This Psalm was a poem, and its theme, treated pictorially, the glory of the Son of God. There were four pictures as different as possible from each other and yet closely connected, and, at the end, they were all brought together in dramatic unity. There was the same number of verses allotted to each picture, the entire Psalm containing twelve verses. There was no hurry or crowding, and each picture was drawn broadly, freely, and with great elaboration. These four pictures might be called (1) the Revolt, (2) the Derision, (3) the Interpretation, and (4) the Admonition. The word "heathen" might be translated "nations," and the word "people" would be better rendered "peoples." In verse 1 the nations were shown cherishing a spirit of disaffection. Messengers from one petty court to another were moving about whispering treason and organising rebellion. Presently there was a combination of the insurgent states, and one seemed to hear the growls of discontent, the rattle of armour, and the noise of converging multitudes. Verse 2

took us into the council-tent of the kings and rulers, and verse 3 proclaimed the intended revolt. The whole picture typified the resistance of the world to the Gospel of Christ. In the second triplet of verses the poetic originality reached its climax. The first scene was laid on earth; the second in heaven. The first scene depicted unrest and confusion; the second absolute calm. There was One who had observed what had been going on in the council-tent. He had seen them, but they had not seen Him or thought of Him. It was a bold flight to represent the Deity as laughing. There had been cynical authors who had represented the Deity as a Mephistopheles sitting in majestic calm, regarding humanity as an observer might a disturbed ant-hill, and scorning the littleness of man. But God did not sit thus. He might be pleased or enraged, but He was never indifferent. What He said in reply to the insurgents was given in the text. What was the meaning of this second picture? Did not Christians tremble too much for the work of God? When a man, not a Christian, and who, perhaps, had no morality, began to give his opinions about religion, setting them against the life experience of some of the best men who had ever lived, why should they be disturbed? They should remember the "Yet" of the Lord, and learn from it the art of tranquillity. In the third triplet of verses the words of the Psalm became the most pregnant and "shorthand," so to speak. Again the scene was changed, and we were on earth once more, not amongst the insurgents, but in the opposite camp. It was the anointed leader of that camp who was the speaker, and as the armies faced each other he made an endeavour to bring his opponents to peace. He declared the decree (contained in verse 6), and interpreted it to them. He did not repeat it verbatim, but gave them the drift of it and its meaning. If the message should be refused, destruction would be the fate of the insurgents. They would be "dashed in pieces like a potter's vessel"—an emblem of complete destruction. But the reign of Christ was a reign of love. His Kingdom was set up, not on the bodies, but in the hearts of His people. The preacher suggested that it was the poet himself who spoke in the last three verses. Having observed the whole situation, he came out from the background, as the chorus in a Greek play would do, to point the moral of the whole. He addressed the leaders of the insurgent army, urged them to "kiss the Son"—the sign of allegiance—lest He (the Father) should be angry; for His wrath was kindled at even a little affront shown to His Son. Was not this the Gospel truth seen beneath an Old Testament veil? Was not this the pleading voice of the Gospel? Some people said the pulpit did not plead with men in these days to flee from the wrath to come. If so, it was a sad oversight. The poem ended with a blessing, and this was offered even to those who had been enemies. Jesus Christ was clearly seen behind these Old Testament veils. None could fail to recognise the gigantic proportions and the regal step of the Son of God. The importance of personal relationship with Christ was

clearly shown in these verses. There were multitudes of things men might win or miss and it would not greatly matter, but to miss Christ was to miss life. Another thing to remember was that Christ must reign. His followers need have no doubt or hesitation about this. In closing an eloquent and vivid sermon—clear and logical, picturesque, and full of Gospel truth—the preacher said: In your great conference you have had most interesting discussions, and most important missionary fields and methods have been brought before you. We now require to turn from all this necessary detail to the everlasting hills of truth. Do we believe that Jesus Christ is the Son of God? Do we believe that He won the world to Himself by redeeming it? Do we in our own personal experience feel that His salvation is the one blessing which can put an end to the evils and the wrongs of this world? If so there is only one course open for us. Others may take what course they choose. They may bless or they may ban. They may favour or they may resist. They may criticise, they may revile. But we have no alternative. "Woe unto us if we spread not the Gospel."

The Foreign Secretary read the following telegram from Sir John Kennaway, President of the Church Missionary Society:—"Heartiest congratulations on the success of the Centenary. Best wishes to outgoing missionaries. May the Church of Christ rise to her opportunity and convince the world of the reality of the work."

A collection was taken and then the choir sang the anthem, "What are these that are arrayed in white robes?"

CLOSING COMMUNION SERVICE AND FAREWELL TO MISSIONARIES.

At eight o'clock the closing act of the Convention was commenced. The Rev. H. Arnold Thomas, M.A., of Bristol, presided over a united Communion service, which was rendered particularly solemn by the presence in the pulpit of a number of missionaries who were shortly to proceed to their work abroad. As Mr. Thomas suggested in the opening sentence of his heart-searching address, there could not have been a more fitting and happy climax to the meetings and conferences of the week, or indeed to the great century of service than the gathering around the Lord's Table; "for the more you think of all the deep and holy meanings of this simple rite, the more you will see what a bearing it has upon this glorious enterprise to which we are all committed." Continuing to address the large assembly of communicants who occupied the whole of the space on the ground floor (there being a considerable number of spectators in the gallery as well), Mr. Thomas observed that it was at the Lord's Table that we receive our motive power, and learnt how to pity and love; and when he spoke of it as a gathering in a quiet place in the midst of a great modern city, the contrast with the noisy streets so close at hand was powerfully realised. Believing as we do that Christ bore the Cross for our redemption, we could not possibly withhold our pity from our brethren in their darkness and need. The service was much more than a commemorative service; it bore witness to our intimate spiritual union with Christ, that Christ lived in us. But, he asked, had Jesus Christ, with all His love and grace and pity, indeed come into our hearts? It was a great thing to be able to look forward to being taken to heaven through the grace and mercy of Jesus Christ when we die, but had Christ brought Heaven itself

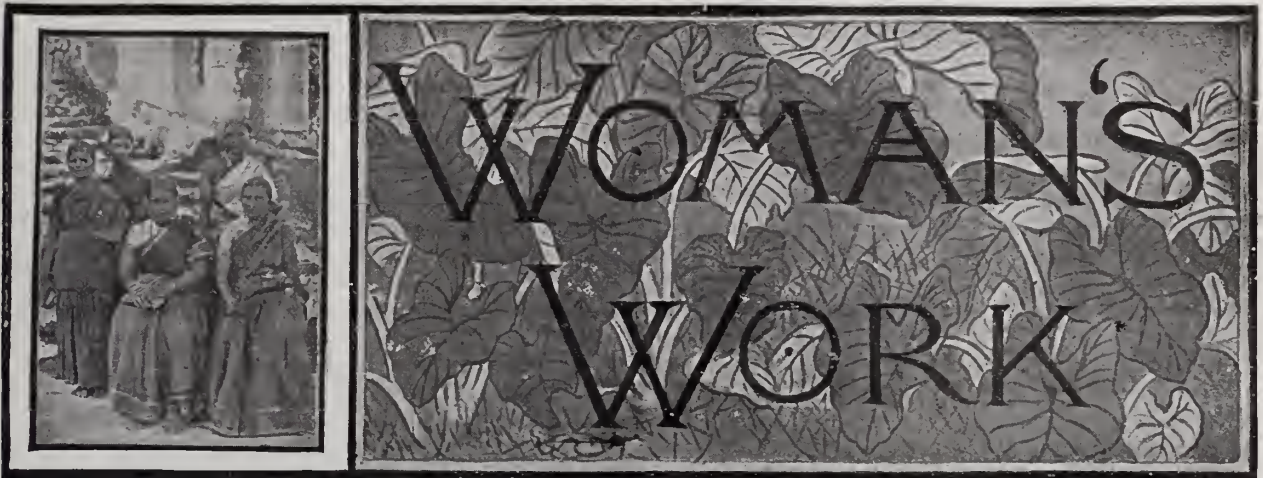
into our cold, careless, selfish hearts, and was He reigning in them? The service further symbolised our entire dependence upon Christ for all the help and grace needed in the great work in which we are engaged. In "Pilgrim's Progress" Christian asked whether the waters of the swelling river were all of a depth, and he was told: "No. They are deep or shallow according as you believe in the King of the place." Christian found it to be so, and the enemy was "as still as a stone." In times of great perplexity and difficulty let us feed upon Christ in our hearts by faith, and our experience will be the same as was that of Christian. It was well for us to look forward to the Judgment Seat, and to ask ourselves what the Lord would say to us if we in a time of great opportunity were not faithful to Him and to our own consciences. "I have no doubt that the words that Christ will speak to us in that day will be the kindest and the most gracious that it will be possible for Him to speak, but it may be that He will be compelled to be silent—that there will be nothing that He can say to us—and there is a silence that is harder to bear than any reproach."

"I do," said Mr. Thomas in conclusion, "most earnestly hope and pray that the issue of the meetings this week, and of this great meeting to-night, will be to make us all think more seriously of the responsibility that rests upon us. I have heard it whispered within the last two or three days that even those who were more directly associated with the Forward Movement in the beginning of it have lost faith in it. I do not think there is any ground at all for a rumour like that. So far as I know, those who have been at all intimately related to this new movement feel that there never was an hour when it was so essential that we, as Christian churches, should go forward into the field, and through those great doorways of opportunity which God has been opening for us in such a wonderful manner, and I trust that from us assembled here to-night there will go a great and solemn appeal to all the churches of our order throughout our land to think seriously, and as in the sight of Jesus Christ, of the duty which He is imposing upon them, and to resolve now, in the hour of crisis and opportunity, to go forward with a steadfast heart. God forbid that the great sorrow should come upon our Congregational churches of being unable to finish when we had begun to build. Dear friends, I think that the presence amongst us to-night of those who are so soon to go out into the mission-field, some for the first time, ought to inspire us with new hope, and new energy, and new ardour. It does seem to me to be a most shameful thing that our brethren and sisters should be going out into the field to meet all the danger that is there, and to bear all the burden of sacrifice and toil that we know they must bear, if we at home are not willing to play our part and to sustain their hands, and I hope that to-night the realisation of the presence of Jesus Christ and the thought of these beloved brethren and sisters will help us all in the name of Jesus to go forward in the fulfilment of this sacred duty."

The Communion service was then proceeded with, and before the cup was handed round, Mr. Thomas offered special prayer for the native Christians of Madagascar in the present time of affliction and peril.

A very solemn and interesting service, and a week of activity and brilliant opportunity, were brought to a close by the singing of the beautiful hymn, "God be with you till we meet again."

The collections on Saturday afternoon and at the evening meetings realised £223.



LITTLE SUFFERERS IN THE HONG KONG HOSPITAL.

A LETTER FROM MRS. STEVENS.^o

DEAR MRS. WHYTE,—I have long intended writing to you, but it is difficult to get time. There is so much to do, and the time passes so quickly; either one is very busy or very tired.

I find that a whole year has passed since I last wrote, and very much has happened since then. Much happier times have come for Hong Kong and our Medical Mission; but I want to-day to write especially about the children in our hospital, and to tell you what a kind response came to a little petition which I ventured to make at the end of my last year's letter, asking for toys. This year I send a group of the little folk to plead for themselves.

The little girl sitting on the bed, with her leg in a McIntyre splint, has been with us since last year. She has disease of the ankle joint, and has been under operation several times. She is wonderfully better, very fat, and, in spite of the pain, very happy.

The little boy next to her, who is peeping out from under his blanket, is suffering from hip-joint disease. He has been with us for four months; but I grieve to say he seems just fading away. He is such a sweet, lovable child, with large, soft eyes and a beautiful smile. When he came to us first he was like a little shy bird, but he soon felt at home. He has never been able even to sit up in bed all those months; but he suffers very little pain, and never complains. His name is Ayau.

The little girl next in order is called Chan T'o. She is *my own* child, and I am sure to have more to say about her in future. She came to us very early in the year in a most

miserable condition—head, body, and limbs one mass of dreadful abscesses; the whole of one side of the face and head one large black bruise; the bones absolutely bare, except for the yellow, shrivelled skin; and such an old, weary-looking face. I thought I had never seen such a miserable living creature, and longed that God would take her away out of all her pain and misery. Every day, while her wounds were being dressed, I held her in my arms, and her cries were agonising. One of our visiting doctors (kind Dr. Hartigan) did everything in his power for her poor little body, nor did his kindness stop there; he found out the cruel people whose little slave she was, and handed them over to the authorities, who took the child under their protection, and, at Dr. Hartigan's request, gave her to me, and now she is my very own child to provide for and educate; only I am responsible for her well-being to the Hon. Stewart Lockhart, protector of the Chinese. By slow degrees, and after being long, long on the very brink of the grave, she began to show signs of returning to life. The little body became more human in appearance, the limbs resumed their office, and by-and-by, oh, joy! she became able to walk. Now she is a jolly, round little woman, full of life and pretty ways, a little lame at present, but Dr. Thomson hopes to cure her of that, and then I shall send her to Miss Davies' boarding school to be educated, and hope, with God's blessing, that she may grow up to be a good, happy, and useful woman.

The child, Yuk Kwai (precious pearl), lying under the red blanket in the middle of the picture, died the day after the picture was taken. She was the daughter of the photographer, and had been with us almost from the first opening of the Nethersole Hospital. Last year, during the plague, while our hospitals were closed, she was taken home, but brought back afterwards. She was most gentle and lovable, but a great, great sufferer, and I am sure one of our dear Lord's own little ones.

* Received too late for insertion in the *Quarterly News*, for which it was intended.—ED.

The girl with closed eyes was, as you can see, almost blind, but she has gone out quite cured.

The girl at the extreme left came to us several months ago, dreadfully injured by a lamp explosion, her body and limbs being seriously burned. We expected all sorts of complications, but she disappointed us all by making haste to get well, and now comes only as an out-patient.

The little one with her arm in a sling has disease of the elbow-joint. She also, since this was taken, has gone out, and only comes for dressing; but I fear she will always have a stiff elbow.

As the children get better and go out, their places are

Mrs. Herbert, of Manchester. Nearly all the articles were the work, or the gifts, of small people; and many of them spoke eloquently of self-denial. I also have had a long, kind letter from a young lady in New Zealand, who promises to remember the children. All those gifts and promises have come in response to my last year's petition.

For a long time the interior of my toy cupboard made a brave show, and the missionary children loved to peep inside. Little Connie Pearce, when ill in bed, had some *lent* to her. Little Ruby Thompson, being told that all were for the Chinese children, asked very wistfully: "If I were sick



SOME OF THE LITTLE SUFFERERS.

filled up by others; and to all the afflicted little folk the toys sent by the kind ladies and children from far-away England are great treasures. I think almost the first thing the tiniest creature takes an interest in is a piece of thread and a few beads. These give endless occupation. And who can imagine the delight of possessing, for the first time, a doll, a ball, or a little looking-glass—not to speak of balls, marbles, &c.?

Last Christmas, kind Mrs. Benton again gave the children a Christmas-tree; indeed, she gave such a quantity of pretty things that, with the addition of some things taken from a box sent by Miss Pritchard, of Clapham Park, we had a tree at the Alice Memorial Hospital as well, to the great delight of the men. Early in the year I had another box from

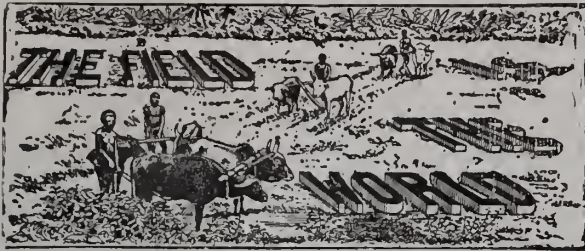
and English, would you give me some?" but, alas! day by day the shelves become more empty, and I fear some day soon history will repeat itself, and it will be too true that, "When she got there, the cupboard was bare"; but not for long, I hope.—Yours very affectionately,

HELEN D. STEVENS.

P.S.—15th (yesterday morning), at 4.30, Jesus, whom all our dear children love to hear and to sing about, came and took away our little boy. His place is very sad and empty.

H. D. S.

"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."



THE *Revue des Missions Contemporaines*, which, like the other French Protestant Missionary journals, is completely free from French Chauvinism, has some interesting remarks on the Malagasy question, written before the fall of Antananarivo. It states that as long ago as 1884 the French Government asked the Paris Society to send missionaries to Madagascar. The Society replied that it could not feel itself free to send agents among the Protestant populations of that island unless it were invited by the people themselves. The *Revue* then discusses the probable situation when the subjugation of the Hovas by the French has been completed. "The Consuls of the Protestant Powers, whose subjects the various missionaries on the island are, will be able to secure for them that religious liberty which has been formally promised by France. The only difficulty which we foresee is that the French authorities, when once established in the island, will require the French language to be taught in the schools instead of English, wherever English has been taught. But it will be easy to satisfy this perfectly legitimate desire. The German missionaries who work in English colonies all learn English, so that they may be able to teach it to the natives. The English and Norwegian missionaries will have to do the same with the French language."

THE only one of the eighteen provinces of China which had no mission station was that of Hunan. To-day we learn that a post of evangelisation has been formed there. Whilst all attempts to enter the province from the north have failed, one after the other, before the stubborn resistance of the population, the American Presbyterians have succeeded in penetrating it from the south. For many years the missionaries of this denomination living at Lien Chou, in the north-west part of the province of Canton, were in the habit of sending native preachers from time to time into the neighbouring province of Hunan. Their work has resulted in the formation of a Christian church, with about sixty members, at Lam-mo. A European missionary, W. H. Single, has settled in this district, from which the Gospel will radiate to the towns and villages near.—*Revue des Missions Contemporaines*.

"THE movement of which you have heard, and which began simultaneously at all our stations, has been accentuated at Sefula. The number of those who have made profession of faith is already more than eighty. No doubt it is not all pure gold; but it is certain that there is gold. I have felt convinced of this during the numerous meetings which I have had during the last eight or ten days. . . . Yesterday, besides the prayer-meetings, with which it opened and closed, was divided between two great meetings which lasted nearly three hours

each. The heathen, in spite of the desperate struggle in which they are now engaged with the locusts which are devouring their fields, came from all directions; the church was full. After I had introduced the subject of the evening, opportunity to speak was given to the young people and the two Christian chiefs. A tone of the most serious reverence characterised the addresses of my boys, and they won an attentive hearing.

"THE second meeting was more characteristic still. It was exclusively a meeting of believers, who are divided into three classes, according to their age, their degree of knowledge, and the satisfaction which they give us. About seventy people were there—ten children, some young men and women, and older people—former work-people of ours, old acquaintances, people who used to be so hard and so dead! After a few introductory words, I allowed any one to speak who wished. Both men and women used the opportunity, and with an astonishing freedom. A woman, one who can read her Bible, gave an account of her evangelistic tours. The heathen used to say to her: 'Oh, go along, this is just all nonsense you are telling us! You who call yourselves believers, have you ever seen the God whom the white people talk to you about? You pray, but does your bread really come down from heaven?' 'No one has ever seen God,' she replied, 'but He has made Himself known to us by His Son, Jesus Christ. And, really, is it not from heaven that our bread comes? Where does the dew come from? Where does the rain come from which makes our corn grow? And who makes the sunshine which ripens it?'

"THEN she fixed her eyes on one of the Christian chiefs, and asked him why he had left the church and returned to the world. 'How shall we know that you are sincere to-day?' The chief made a most humble and touching reply, in which he related his own spiritual history: 'When our father (M. Coillard) came to live at Lealuyi, I had fallen away and was only the skeleton of a Christian. He said to me: 'Mokamba, go on reading your Bible every day!' It was that which saved me. Every day I read my Bible. But I could not read it long without its condemning me. And then I shut it with sadness. And the preaching condemned me too, and I dared not look the servant of God in the face. I was wretched. But in the midst of my wanderings, I went on praying. And God had pity on me, and now I am happy.'

M. COILLARD concludes the interesting letter from which these extracts are taken, as follows:—"One fact which ought to encourage us. You remember the fine school which we had at Sefula formerly, which is now scattered all over the country. How many times I have thought of the time which we spent on it and of the strength which was used up there! Well, now, to my knowledge, nearly forty of our old scholars have made profession of faith, and all, with scarcely an exception, know how to read. Our teaching, all those books which we bought long ago with so much enthusiasm, and which seemed as though they had been buried ever since, nothing has been lost! Cast thy bread upon the waters, and thou shalt find it after many days. He that regardeth the wind shall not sow, and

he that considereth the clouds shall not reap."—*Journal des Missions Évangéliques*.

"WHAT good do our millions of well-turned essays on the classics do us?" many a Chinaman may be heard saying to-day. In many circles in China the foolishness of the present bookish system of learning, sanctioned by the Government examinations, is fully recognised. It is no wonder that a complete reform of the State examinations is now an essential point in the programme of the reform party. From the highest Minister down to the district judge the ruling Chinese class has received no other culture than what could be gained from the study of these essays, which are, for the most part, a perversion of their excellent classics, perfect indeed in form, but superficial in treatment. Many Chinese who are conversant with European affairs wish now to learn from the Japanese how to make use of Western culture and science. A Hong Kong newspaper has recently brought before the public the reform-plans of these young Chinese. The admitted misfortune is that this party lacks the needed leader. But they hope that the present circumstances will help to develop him.—*Evangelisches Missionsmagazin*.

A HARMONY IN BLACK AND WHITE.

THE great Victoria Hall at Bristol rang with applause and acclamation. The chairman, in the act of introducing the next speaker, was suddenly silenced. The African Chiefs—eagerly expected from the beginning of the missionary meeting—had arrived, and now appeared on the platform.

Very quiet and self-possessed was the bearing of King Khama and his friends Bathoen and Sebele, as they faced the great assembly so unanimously scanning them. Khama's face especially displayed much intelligence as well as kindness.

The already widely-known circumstances of their visit to England were touched up by their missionary friend and escort; their earnest desire that, having accepted the protectorate of our Empire, the Queen, and no chartered company, should bear rule over them; and this mainly because they consider that thus they would be better secured from the forced importation of strong drink. But this morning they were with us not in political, but Christian character.

And fitting was it, and timely, that at this great Centenary meeting of the London Missionary Society such practical results of missionary labour should appear; for two of these swarthy guests are members of the Society's Church in South Africa. In their territory, twenty-four years ago peopled by savages, among whom horrible orgies prevailed, there are now, in spite of a period of fierce anti-Christian

persecution, 1,000 church members, 300 inquirers, 20 unpaid native preachers.

Khama was the first to address us, through an interpreter. After gratefully acknowledging our welcome, he said: "Though we are black people, we are only one people in Christ; and we are people who greatly fear strong drink, and pray you help us with all your power to keep this curse away from our country. These are all my words." Would that platform speakers in general were thus condensed and concise!

Sebele was taught to read by our great Livingstone, and very enthusiastically was his testimony cheered: "When David Livingstone came, then it was we began to understand the Word of God." Sebele proceeded to enforce King Khama's denunciation and dread of drink licence in their land.

There was something pathetic in such appeals from men who have been lifted by our own "messengers of the churches" from the depths of barbarity to such a degree of Christian civilisation as we beheld that day. They come to plead that the country which sent them blessing and life will save them from its own death-agency of drink. And strong is Khama's claim on the help proverbially due to those who help themselves, since in his own kingdom he has for twenty years effectually prohibited the consumption of European, and the manufacture of indigenous strong drink, in consequence whereof his Bamangwato people are the most prosperous of South African tribes. We feel it would be sad and scandalous if the simple confidence and hope which has brought these true patriots to our shores were to be betrayed and belied. And when, at the close of their brief addresses, a verse of our grand National Anthem pealed forth, it sounded like a solemn pledge that our British Empire, so "happy and glorious" in her ruler and in her liberty, would to the utmost of her power protect from harm these her African children.

Striking was the transition when to these dusky speakers succeeded the silver-haired senior missionary of the London Society, the Rev. Dr. Muirhead; and most appropriately such an ovation as had greeted the sable chiefs was accorded to one who for well-nigh half the lifetime of the London Missionary Society has laboured devotedly in China. After a brief sketch of the progress of the Gospel in his adopted country, the venerable speaker proceeded forcibly to emphasise King Khama's simple words: "We are all one people in Jesus Christ." "Not only," he said, "do I long for union among Christians at home, but in the churches of far heathen lands. I care nothing for national and denominational differences within the realm of our common Redeemer." The demonstrative sympathy with which this expression was received may surely be reckoned among the manifold present-day signs which herald the fulfilling of the Saviour's prayer, when the world shall see in the One Shepherd of one flock the Sent of God.

THE LATE MR. W. F. BROWN.

LAST month's CHRONICLE contained a brief notice of the death of Mr. W. F. Brown. To many this intimation would convey no information beyond the fact that one unknown to them by sight had passed away. It will not be so to all. Every missionary of the Society who has gone out to the field for many years past has known Mr. Brown, and to all who have known him the news of his decease will be sorrowful tidings. His whole life had been given to the Society's work. He entered its service as a youth in 1852, while Dr Tidman was Foreign Secretary. He was the correspondence clerk whose beautifully clear handwriting became familiar to the missionaries during the earlier years of Dr. Mullens' secretariat; and as chief clerk in the Foreign Office he has been an invaluable helper ever since I commenced my work here. Punctual, accurate, methodical, intelligent, and always obliging, he was one of those valuable men who can always be depended upon, and who do more to make the wheels of work go smoothly than can ever be estimated. Mr. Brown was a man of quiet and un-



MR. W. F. BROWN.

[From a photograph by F. Martyn.]

demonstrative character, but his heart was in the work which God had given him to do, and he did it with all his soul and all his ability. The end of his work came quite suddenly and unexpectedly. Although it is now evident that he had an inkling of the growth of the malady which ended his life, it came as a surprise to all at the House. It was thought that his annual holiday would restore his exhausted powers, but on returning to London it was evident to his medical advisers that he must at once relinquish work. From that time the cancerous growth continued to make rapid progress, and he passed away after taking to his bed for only one day.

Mr. Brown had for many years resided at Canonbury. He was a member of Union Chapel, Islington, and the Gifford Hall Mission Sunday-school has in him lost one of its oldest and most respected teachers. To this work and voluntary effort in other directions excellent testimony was given in a recent number of the *Sunday School Chronicle*. R. WARDLAW THOMPSON.



ANNIVERSARY AND CENTENARY MEETINGS IN SHEFFIELD.—These meetings commenced on Saturday, October 5th, with a United Prayer Meeting, and closed on Thursday, October 10th, with a *Conversazione* and Public Meeting under the auspices of the Young Men's and the Young Women's Missionary Bands. On Sunday sermons were preached at thirty-three chapels and mission stations, and five United Children's Services were held. On Monday the numbers attending the Missionary Breakfast were so large that an adjournment was made from the Queen Street Schoolroom to the chapel. On Monday, the Albert Hall, which seats over 2,000 people, was crowded from floor to ceiling with a deeply interested and enthusiastic audience. A united choir of 200 voices led the singing. The addresses of Rev. C. G. Sparham and Rev. Jas. Chalmers were listened to with the closest attention, while Mr. Andrew's address, illustrated by fifty young people attired in the costumes of all nations, added not a little to the interest of the meeting. Mr. Batty Langley, M.P., presided, and moved a resolution expressive of the loss the Auxiliary has sustained by Mr. Pye-Smith's death. Rev. J. Lewis Pearse and Messrs. W. Greaves Hall, J.P., and T. E. B. Wilson were reappointed Hon. Secretaries, and Mr. J. Wycliffe Wilson, J.P., was elected Treasurer for the ensuing year.—A Women's Conference was held on Oct. 8th, presided over by Mrs. Lenwood, at which Mrs. De Selincourt (London), Mrs. Walker (Leicester), and Miss Brown (Madras) gave addresses. A Sale of Work followed, and in the evening a Public Meeting was held, over which Mrs. H. J. Wilson presided. Eight additional meetings were held in the suburbs and in neighbouring villages.—In the financial statement made by Mr. Wilson, the encouraging fact was brought out that nearly every church in the Auxiliary has considerably increased its contribution to the L.M.S. since 1890.—In addition to those already named, the success of the anniversary is further due to the able advocacy of the Society's claims by Rev. E. Lewis, of Bellary, and Dr. Davies, of Samoa.

CENTENARY DEMONSTRATION ON THE SANDS AT BRIDLINGTON QUAY.—In September, a splendid demonstration on the beach signalled the 100th birthday of the Society. The Rev. J. Richardson, of Madagascar, as deputation, and the Rev. Martin E. Smit, F.R.G.S., of Trinity Congregational Church (who presided), represented this Society; the Rev. W. G. Halse, M.A., of Holy Trinity Church, and the Rev.

S. W. Darwin Fox, M.A., of Christ Church, represented the Church Missionary Society; the Rev. J. Scillely, the Baptist Missionary Society; and the Rev. Westmore Smith, of Hayti, the Wesleyan Missionary Society. After a stirring hymn, the Rev. W. G. Halse expressed his admiration for the great missionaries the Society had produced, and in an earnest prayer thanked God for the glorious work the Society had accomplished. The Rev. Martin E. Smit gave a brief *résumé* of the Society's history. Brief addresses, full of sympathy with the work of the Society, were delivered by the Revs. S. W. Darwin Fox, J. Scillely, and Westmore Smith; after which, Mr. Richardson gave a stirring address on Madagascar. Mr. H. Hutchinson also represented the Children's Special Service Mission in a characteristic speech. After another hymn and the collection, the Rev. A. Shepherd, of Reading, pronounced the Benediction.—In the evening, a meeting was held at Trinity Congregational Church, when Mr. William Rippon, of Hull, presided. Addresses full of fire and fervour were delivered by the Revs. J. Richardson and Westmore Smith. The Rev. W. A. Guttridge, M.A., of Sheffield, conducted the devotional exercises.—The collection on the beach brought £6, at the meeting £3 14s., and on Missionary Sunday £26, together £35 14s. The contributions from Trinity Congregational Church (established not much more than seventeen years ago, "in a poor town") reached the handsome total of £41 13s. 6d. during the Centenary Year, or four times as large a sum as had been sent in any previous year. This is certainly a most encouraging fact, and indicates the deep interest being taken in the Society's work by the pastor and other workers at Bridlington Quay.

THE ANNUAL MISSIONARY MEETINGS at Bristol are usually of great local interest, but those held this year—specially arranged to celebrate the Centenary—probably surpass any previously held, both in the intense personal interest manifested, and in the large numbers present each day. The session opened with a Consecration meeting on Saturday afternoon, for missionary workers only, in the hall of the Bristol Baptist College. Fully 150 attended. Rev. G. H. Brown presided. Two or three brief addresses were given, and many earnest prayers were offered. This was followed by a Communion service at the Tabernacle, where some five or six hundred members of many churches met the deputation around the Lord's Table, and afterwards listened to an address by Rev. E. P. Rice, of Chik Ballapur. Well-attended services on Sunday were held throughout the city, and in many instances collections slightly larger than in former years were reported. In the afternoon 2,500 children met as usual on Missionary Sunday in the Colston Hall, and four other large children's meetings were held in different districts, each meeting being addressed by a member of the deputation. The interest of the day, however, culminated when a mass meeting assembled at the Colston Hall, at 8.30,

to hold a Memorial service for those who had died on the field during the hundred years. Admission was only by tickets to be obtained after the services at the chapels, and so was confined to members of churches or congregations; but even then the spacious hall was crammed with a reverent, thoughtful people, who by attitude and manner showed how deeply they entered into the spirit and meaning of the service. As the Rev. U. R. Thomas made sympathetic and loving reference to those who "were not, for God had taken them," and rehearsed the names of some—men and women—who perhaps were less known than others are, but whose work had been great, and whose life had been true, he was listened to with earnest attention; and when in solemn tones the great organ pealed forth "The Dead March" in Saul, everyone present rose and remained standing till its conclusion. At the United Prayer-meeting on Monday evening, in Redland Park, a farewell was taken of Dr. Ethel Tribe, who is proceeding to China, and then on Tuesday morning some 800 to 900 friends sat down to a Centenary breakfast at 8.30 a.m. Mr. S. D. Wills, a grandson of one of the founders of the Society, presided. Mr. G. H. Wicks presented the Centenary report, which stated that the amount promised locally to the Centenary Fund was £6,025 5s. 9d., of which no less than £1,738 11s. 6d. stood in the names of ladies. Stirring addresses were given by Mrs. Richardson, of Madagascar, Rev. D. J. Hiley, and Rev. W. Muirhead, of Shanghai. Mr. F. N. Tribe introduced the African chiefs, Khama, Sebele, and Bathoen, who had travelled to Bristol in order to be present. Rev. E. Lloyd interpreted the Chairman's welcome and the words of the chiefs, each of whom spoke and obtained a hearty reception from those present. At 6.15 the same day, Mr. S. Chappell, the President of the Young People's Missionary Guild, received the officers and committees of the Christian Endeavour and other young peoples' societies from all the churches to tea in Castle Green Schoolroom, and Rev. R. M. Ross, of Amoy, gave an address, prior to the annual sermon to young men and women, in the adjoining chapel at eight o'clock. This great chapel, seating some 1,200 to 1,300 persons, was full to its utmost capacity, scores and scores of friends going away because not even standing room was available. The eloquent sermon of the Rev. Ossian Davies, of Bournemouth, touched deeply many who were present. Wednesday morning found the members of the Society meeting for business in Pembroke Chapel, Mr. J. Tanner presiding. The local report was presented by Mr. F. N. Tribe, and in a comprehensive manner sketched the work being done and some of its needs. Addresses were given by Rev. R. Wardlaw Thompson and Rev. E. Lloyd, of Bechuanaland, Mr. G. A. Wills presenting the financial statement. The public meetings came to a grand close on Thursday evening, when an enthusiastic meeting was again held in Colston Hall—galleries, platform, every part being filled, probably not less than 3,000 persons being present. Rev. U. R. Thomas, President of the Congrega-

tional Union of England and Wales, took the chair, but emphasised the fact of the undenominational basis of the Society, members of several other denominations being seated around him. Rev. J. Richardson, of Madagascar; Mr. George Clarke, the well-known missionary; and Rev. W. Muirhead delivered addresses, and thus brought to a close a week of meetings which, because of their devout thankfulness to God for a great past and their earnest trust in Him for a greater future, will long live in the memories of those privileged to take part in them. Two items of interest should be named. First, Dr. Bogue was preaching at the Tabernacle in 1794, when, through Mr. H. O. Wills, sen., he received an invitation to attend at the Baptist College, and hear the first letters from Carey, then in India, read by Dr. Rylands. It was this which inspired him to write his famous letter to the *Evangelical Magazine*, which made a basis for founding the London Missionary Society. Hence the selection of these two places for the first meetings of the week. Second, twenty-four years ago the Auxiliary held its Breakfast Meeting in the Victoria Rooms to welcome Dr. Moffat; to celebrate the Centenary of the Society it had been resolved to once again use the same large rooms, without any knowledge then existing that the African chiefs would be received there; but as it happened, unintentionally, yet most happily, they were able to welcome the very men whom Dr. Moffat, their last guest there, had given fifty years of his noble life to raise up from degradation to a large and increasing standpoint of Christianity. Very truly did all present rejoice in thus seeing for themselves one out of many wonders God has wrought by the Society's instrumentality.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE W. B. meeting, held at Brighton, in connection with the autumnal session of the Congregational Union, was in every way successful. Notwithstanding the fact that several other meetings were being held at the same time, and the many counter-attractions, a large and evidently interested audience filled the Queen Square Chapel. In the Rev. William Pierce we had a good chairman, who is President of a large branch in connection with his own church, and a warm-hearted and thoroughly sympathetic helper.

AFTER the meeting had been led in prayer by the Rev. A. Foyster, of Brighton, the Chairman, in his opening address, heartily commended the movement, and urged its extension. The Hon. Secretary followed, and reported that encouraging progress was being made, not only in the United Kingdom, but also in the Colonies, and in the various Mission-fields. He then referred to the W. B. Circulating Missionary Library, which has just been established, by means of which a continuous supply of the best missionary

literature may be brought into the hands of our ministers and students and the members of all our churches and congregations, and emphasised the importance of the service that would thus be rendered in the cultivation and maintenance of a real and living missionary interest.

THE Rev. W. S. Houghton spoke very ably of the home side of our work, and testified to the powerful influence for good exerted by the Branch in connection with his own church. By the Watchers' Band, he said, our prayers were individualised, and it was the means of bringing Divine help to our missionaries, and the assurance of Christian sympathy to our brethren in the various mission-fields.

THE Rev. C. G. Sparham represented our China division, and mentioned the serious loss this division had sustained by the death of our two devoted missionaries, Mrs. Walford Hart and Mrs. Owen. He said that prayer has become a necessity in many Chinese lives, and that the adoption of family prayer is extending. The Watchers' Band has come in to broaden, to sweeten, and to strengthen the whole habit of prayer, and it has increased the catholicity and the definiteness of the petitions of the native Christians. Mr. Sparham concluded with a message which he had brought from the "Watchers" in China to those at home. "Tell them how deeply we appreciate all they are doing for us, and that we pray for them every day. Tell them also to remember us, and to visit us in the spirit of prayer."

THE meeting was closed by a most powerful address from the Rev. James Chalmers, who pleaded that New Guinea might ever be remembered, and said that just as by the telephone we can now be put into close touch with those who are far away from us, so through prayer we can by way of the Mercy-seat reach friends and fellow-workers in the most distant of our mission-fields.

THE scheme for a Circulating Missionary Library—our latest W. B. development—has been very warmly welcomed by our missionaries as well as by our ministers, Branch secretaries, and members. The Rev. Samuel Pearson, M.A., of Manchester, who may well be taken as representing the ministers of our home churches, sends this good word of commendation: "I am sure that the Circulating Library is one of the most important movements we have had in recent years in connection with the missionary cause. If it is heartily taken up by our secretaries, the good thoughts and resolves which will come in the near future will amply repay you and them for all the trouble and time involved. It is most gratifying and stimulating to see such a list of missionary books, for the list is one of the many signs that the Church of Christ is really moving forward. Many thanks for all your kindling enthusiasm."

JAMES E. LIDDIARD.

NEWS



PERSONAL NOTES.

CHINA.—Among the patients in the Margaret Hospital, at Hankow, at the time of Mrs. Walford Hart's death, was a little slave girl whom she took a great yearning towards, because of the sad life the little girl was likely soon to be sold into. The child saw that Mrs. Hart loved her and she returned her affection warmly. Dr. and Mrs. Gillison have bought the girl from her evil owners, and Mr. Ts'un, the preacher, and his wife have, for Mrs. Hart's sake, volunteered to take her into their own house, their new "owners" paying for her board and clothing.—Dr. G. P. Smith wrote, on August 3rd, from Tientsin: "We had the joy to-day of examining three patients from the Hospital who applied for baptism. Two were wounded soldiers from the battle of T'ien Tsoang T'ai. The patients are showing quite an interest in the religious teaching. About six weeks ago, I had an old blacksmith in the Hospital who came from a village more than one hundred miles from here. He had made a pilgrimage to a holy mountain. After listening to our teaching he was deeply impressed, and stated his intention of banishing all idols from his house when he returned. A few days ago he again turned up, bringing with him two nice old men who also came for treatment. This is just an instance to show what a wide influence the Hospital exerts in setting up centres of light in many distant villages."—The Rev. S. E. Meech has found plenty of work to do since he returned to Peking. He has had the joy of baptizing five converts and admitting them to the church. The attendance at the Sunday services has encouraged him, and he notes with thankfulness signs of the presence of the Holy Spirit.

INDIA.—Dr. T. V. Campbell, of Jammulamadugu, has been seriously ill from jungle fever, but it is hoped that the crisis has been passed.

SOUTH SEAS.—The Rev. J. Marriott has sent an interesting report of the last voyage to the North-West out-stations, which was accomplished, by the agency of the new steamer, in forty-three days, whereas it has often taken eighty-five or ninety days in the old barque. Mr. Marriott was also able to spend much more time at each station than has hitherto been possible.

 OUR MISSIONARIES IN MADAGASCAR.

JUST as we were going to press on Saturday morning, a telegram arrived from our missionaries in the Imerina Province, *via* Port Louis Mauritius, reporting all well.

ANNOUNCEMENTS.

DEPARTURES.

MRS. GREAVES, returning to MIRZAPUR; MISS BUDDEN, returning to ALMORA; MISS STEPHENSON, appointed to ALMORA; and MISS BULLOCH, proceeding to ALMORA, embarked for BOMBAY, per steamer *Caledonia*, October 4th.

The Rev. J. BROWN, returning to TAUNG, BECHWANALAND, embarked at Southampton, per steamer *Gaul*, on October 5th.

The Rev. Dr. CHALMERS and Mrs. CHALMERS, returning to HONG KONG, embarked per steamer *Glenfarg*, on October 6th.

The Rev. T. BRYSON, Mrs. BRYSON, and three children, returning to TIENTSIN; Mrs. BONSEY and three children, returning to HANKOW; MISS ETHEL N. TRIBE, M.D., appointed to AMOY; MISS READ and MISS BESI-E GOSNOLD, proceeding to CANTON, embarked at SOUTHAMPTON, per N.G. Lloyd steamer *Preussen*, on October 12th.

ARRIVAL IN ENGLAND.

The Rev. E. S. OAKLEY, Mrs. OAKLEY, and one child, from ALMORA, NORTH INDIA, per steamer *Peninsular*, at Tilbury, on October 12th.

BIRTHS.

HUTCHIN.—July 28th, at Rarotonga, South Pacific, the wife of the Rev. J. K. Hutchin, of a daughter.

KNOWLES.—September 14th, at Neyoor, Travancore, South India, the wife of the Rev. J. Knowles, of a son.

HACKER.—September 18th, at Neyoor, Travancore, South India, the wife of the Rev. I. H. Hacker, of a daughter.

DEDICATION SERVICES.

On Monday evening, September 16th, being the Annual United Missionary Prayer Meeting of "The Bristol Missionary Week," the service at Redland Park Congregational Church was made special for the dedication to medical missionary work in the HUAN Province of Miss ETHEL NEWTON TRIBE, M.D. (L.U.). There was a densely crowded congregation, and a very impressive service. Prayers were led by Revs. W. Clarkson, B.A., Gleanant Davies, G. H. Brown, and Dr. Glover; the field of labour was described by Rev. R. M. Ross, of Amoy; the address to Dr. Ethel Tribe was delivered by her life-long minister, Rev. Urijah R. Thomas, on the words, "As the Father hath sent Me, so send I you"; and the dedicatory prayer was offered by Rev. H. Arnold Thomas, M.A. Dr. Ethel Tribe is to be sustained by three of her brothers, who are members of this church; and it was noted, as a matter for encouragement and thanksgiving, that three other missionaries are sustained by two other members of the same congregation.

A Dedication Service was held on September 17th, in the Mold Green Church, Huddersfield, in connection with Miss GERMAN'S appointment to COIMBATOUR, SOUTH INDIA. Her uncle, Rev. John Piel, who is pastor of the church, presided. Rev. S. J. Long, missionary from Coimbatour, described the field of labour. Miss German made a deeply interesting statement as to her call to missionary work. Rev. S. E. Antiff offered the dedicatory prayer, and Rev. A. N. Johnson, M.A., Home Secretary of the L.M.S., gave the charge. Miss Brown, of Madras, and Rev. Luke Beaumont, of Marsden, took part in the service.

At Withington (Manchester), on October 9th, a large number of friends assembled to bid farewell to Miss WILLIAMS, who is proceeding to BELLARY. A conversation afforded opportunity for friends from far and near to express their good wishes. Afterwards Principal Hodgson, D.D., of Edinburgh, addressed the church, and Miss Williams traced the leading of God in her decision. Her address constituted a powerful appeal. The Rev. C. Lewis, Bellary, sketched the future life and labours in his own interesting fashion. On behalf of the church, the Pastor (C. H. Ilckling) addressed some valedictory words and offered prayer.

TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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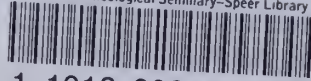
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